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## BISHOP CHALLONER'S EARLY YEARS IN LONDON

IT was in August or September 1730 that Richard Challoner, nearly forty years old, returned from Douay to England to take up his work as a missionary priest in London. For the next fifty years London was to be his home and the centre of his work. His forty years spent first as Coadjutor and then as Vicar Apostolic of the London District form a period of his life for the history of which abundant material is available; but the ten years he spent as a missionary priest have left little record, apart from that provided by his written works. Denis Gwynn in his article on "Bishop Challoner's Crucial Years"<sup>1</sup> has raised the problem of these early years in London and the present article may perhaps be regarded as a small attempt to throw new light on some aspects of Challoner's work in London from 1730-1740.

Milner has given us an inspiring picture of Challoner's priestly work during these early years after his arrival in "the Babylon of modern times, as he was accustomed to call London",<sup>2</sup> but it is a general picture, exemplifying Challoner's zeal for souls rather than depicting his everyday life during this period: "Like the Apostle to the Gentiles he considered himself as the debtor of all men, who stood in need of his spiritual assistance, nevertheless he considered himself as particularly commissioned to preach the gospel to the poor, whose cellars, garrets, hospitals, workhouses and prisons were more agreeable, as well as familiar to him, than the splendid habitations of the great and opulent".

Most of Challoner's work seems to have been done in the district around and north of Holborn, mainly in the parishes

<sup>1</sup> THE CLERGY REVIEW, June 1946.

<sup>2</sup> Lest this comparison be put down to an undue sense of otherworldliness on the part of Challoner it may be interesting to recall that it was the same comparison that sprang to the mind of Mr Micawber some hundred years later when he offered to conduct young David Copperfield round "the arcana of the modern Babylon in the direction of the City Road".

of Saint Giles'-in-the-Fields, Saint George's, Bloomsbury and Saint Andrew's, Holborn. A survey of the first-named parish, made in Challoner's time, describes it as being "of a very large extent, and as populous, with a mixture of rich inhabitants, to wit, of the Nobility, Gentry and Commonalty; but withal filled with an abundance of Poor". When we look at Hogarth's drawings of London life, with the steeple of Saint Giles' Church as a background, this last statement tends to draw a veil over the scenes of squalor and sordidness which were the homes of this "abundance of Poor", the scene of Challoner's pastoral work. In all the details of his later life we should not lose sight of this slight figure, dressed in sober brown lay clothes, working for God in the mud and filth of the London slums.

It is in harmony with the secrecy that surrounds these early years in London that until recently we have not known where or with whom Challoner lived before 1737. It now seems likely, however, that he spent these early years with two sisters, Margaret and Frances Brent, daughters of Mr Brent of Banbury, Oxfordshire.<sup>1</sup> Their home was in, or near, Queen's Square; "an area of a peculiar kind, being left open on one side, for the sake of the beautiful landscape which is formed by the hills of Highgate and Hampstead together with the adjacent fields". It is typical of the London of the times that Challoner, living with these two old ladies who had known him as a boy at Warkworth, in the comparatively high-class neighbourhood of Queen's Square, should be only a few minutes' walk from the slums of Holborn and of Saint Giles'.

As Milner has told us, these early years were spent by Challoner in defending "the cause of the true faith by his pen,

<sup>1</sup> Cf. The writer's "Challoner's Early London Residence", *Westminster Cathedral Chronicle*, December 1946. The problem there raised concerning Challoner's residence in 1737 with a "Mr Briant in Devonshire Street", together with the statement that he lived "with a lady in Queen's Square", may perhaps be solved along the lines suggested by Fr Thurston, who thought that the same residence was referred to in both reports. It is suggested that Bishop Gibson's reference to a "Mr Briant" may be intended for "Mr Brent" and that both entries refer to the Brents' house in Queen's Square. One would hesitate to suggest such a solution if Bishop Gibson's report could be shown to be correct in every other detail; this is not, however, the case. From the nature of the report and the secrecy of the Catholics such mistakes are to be expected and the one suggested does not seem improbable.

to foil the most redoubtable adversaries who at that time wrote against it". Denis Gwynn, in his article already referred to, comments on the fact that Challoner was able to launch his tracts and pamphlets so soon after his return to London; but in his "Life of Bishop Challoner" he points out that Challoner's first work, *The Unerring Authority of the Catholic Church*, was concerned with the question of Infallibility, "the same subject which he had boldly chosen as the thesis for his theological degree at Douay". In fact it is but natural that Richard Challoner, the former Douay Professor, should now, as a missionary priest in London, call to his aid all the years of study and research in which he had been engaged. This fact certainly explains some of his early works<sup>1</sup>; another, and more interesting, possibility lies behind his *Short History of the First Beginning and Progress of the Protestant Religion*.

In 1726 Mr Thomas Meighan, being "a Roman Catholic bookseller, was convicted upon an information exhibited by His Majesty's Attorney-General for publishing a libel against the Reformation and the doctrines taught by the Church of England entitled *England's Conversion and Reformation Compared . . .* which book, as it appeared by the defendant's confession, was printed at Antwerp in Flanders and sent over hither to be dispersed". This book was the work of Father Robert Manning; Challoner's own copy of the book is preserved in the library of St Edmund's College, Ware. A comparison of *England's Conversion and Reformation Compared* with Challoner's *Short History of the First Beginnings and Progress of the Protestant Religion* makes it clear that Manning's book was the source from which Challoner drew the greater part of his material. It would be tedious to multiply examples; the same passages from Protestant authors are quoted in both works; both authors explain their similarity of purpose: "Gathered out of the best Protestant Writers by way of Question and Answer" (title page to Challoner's Book); "Since I was travelling in an enemy's

<sup>1</sup> Thus his *Young Gentleman Instructed in the Grounds of the Christian Religion* is based almost entirely on his Doctorate thesis, *De Veritate Religionis Christianae et Catholicae*. His "Conclusio Prima" forms the subject matter of the First Dialogue between the Young Gentleman and his Instructor, the same arguments and examples being used. A similar dependence of the other Dialogues on the later "Conclusiones" can also be traced.

country I found myself obliged to take my steps very warily and not trust to any but Protestant Guides" (Manning's Preface).<sup>1</sup>

This undoubted indebtedness of Challoner's Book to Manning's earlier work is not mentioned for the sake of decrying the importance of the *Short History of the First Beginnings and Progress of the Protestant Religion*; the connection between the two has been noted because it helps to throw light on the character of Challoner. In 1726 Meighan had been convicted for "publishing a libel against the Reformation and the doctrines taught by the Church of England". Now in 1733, only a few years later, and within three years of his return to England Challoner was prepared to publish a book, similar in scope, style and purpose to the one that had been condemned. Thus this little book, whose own usefulness is attested to by the fourteen editions that it went through, becomes for us the means of gauging the spirit and courage of its author.

It was books such as this, and the spirit which inspired them, that made Challoner a leader among the Catholics of London. That he was assuming that position in the community is witnessed to by the anonymous author of a pamphlet entitled *The Present State of Popery*, published in 1733. "Father Challoner," the writer states, "who is an eminent Divine and Physician,"<sup>2</sup> published this year a treatise in vindication of the *Unerring Authority of the Catholic Church* against the late exceptions of a certain Lincolnshire minister on the subject of Infallibility. This learned priest has silenced the parson; neither has anyone of the fraternity thought it advisable to enter the lists for him or espouse his quarrel . . .". This is a remarkable testimony in an age when Catholics did not court publicity and at a time when Challoner had been in London for only three years. It was in this pamphlet that the name of Challoner appears for the first time to have been brought to the notice of the general public.

In 1735 London was the scene of one of the periodical

<sup>1</sup> Challoner does not hesitate to borrow Manning's more picturesque style and similes. Speaking of the surrender of the monasteries Manning comments that the surrender was voluntary in that "they gave up the rights of the Church with just as much freedom as a man delivers his purse when he has a pistol at his breast". Challoner, on the same occasion, writes: "not much more voluntary than when a traveller surrenders his purse to a Highwayman".

<sup>2</sup> Was this title attributed to him in virtue of his Degree of Doctor?



"No Popery" scares. A reader of the newspaper called the *Political State*, alarmed at the growing menace of Popery in the capital, wrote to warn the public; the number of priests in the London area was, he assured his fellow-readers, "above three hundred, but they appear in so many shapes that it is difficult to find them out, only that great numbers are daily sent over hither". As a result of this letter, the newspaper, in a later issue, had an editorial dealing with the question in which acknowledgement is made for "the favour of a letter I received from an unknown hand, directed to the publisher of the *Political State* wherein he assures me there are not above four score priests in London, or within twenty miles of it; and that there is not one public Mass-house, except the houses of Foreign Ministers in or about London". It would be interesting to know for certain whether Challoner was the writer of this anonymous letter; there are good reasons for suggesting that it was he who supplied these figures about the priests in London. The letter was written before Challoner was appointed "Controversial Writer", but as Dr Hawarden, his predecessor in that office, had died on 23 April, 1735, some months before the exchange of letters took place, the position was in abeyance for the time being.<sup>1</sup> Challoner was in the position to give the information; he had had practice in such work already and within a few months was to be given the official task of defending the Faith in this very way. The style of the letter and the spirit in which it was written are typical of him: "the cause of Christ," he wrote on another occasion, "is to be maintained with meekness and modesty and charity, not by intolerance or ill-manners." That this was the spirit which actuated the writer of the letter in question was acknowledged by the editor of the newspaper, who returns his thanks "to the unknown gentleman who did me the favour to endeavour to correct me in this particular: Correction

<sup>1</sup> Denis Gwynn in his *Bishop Challoner's Crucial Years* seems to imply that Challoner was "Controversial Writer" in 1735; if this is so it strengthens his claim to the authorship of this letter. In his *Biography of the Bishop*, however, he assigns his appointment to the year 1736; thus he follows Burton, who favours this later date. Father Thurston thought it probable that Challoner was the author of the letter, giving as his reason that Dr Hawarden was a very old man at the time of its appearance. But Hawarden was certainly dead before it was written.

when attempted in the Genteel manner in which he has done I shall always look upon as a piece of the greatest Friendship".

The details of Challoner's Controversy with Dr Conyers Middleton are well known; that encounter marks the beginning of a very blank page in the history of his life, namely the period from the autumn of 1737 until his return to London in the following year. Denis Gwynn in his *Biography* has pointed out that Barnard implies that Challoner left the country "for a few months, till time and cool reflection had worn out of the hearts of Dr Middleton and his friends the rancour they entertained against him"; during that few months an event had occurred in London that helps to complicate the task of tracing his movements when he returned from abroad. If the suggestion made earlier, that Challoner lived with the Brents during this period, is correct, events in that household may have made it necessary for him to seek a new home when he arrived in London, some time in the spring of 1738. In November 1737, shortly after Challoner's departure, Margaret Brent died, aged seventy-eight, leaving him two hundred pounds in her will. There is a possibility that Frances Brent also died while he was away, or shortly after his return; her will was proved on 4 August, 1739, and contained a similar bequest to that of her sister's.<sup>1</sup> It is not improbable, therefore, that on his return from the Continent Challoner found that both of his old friends were dead and that there was no longer a home for him in their house in Queen's Square.

This second return to London took place only eight years after the first; but in that short time Challoner had become the leading figure amongst the Catholics of England. It was natural that Bishop Petre should wish to have him as his Coadjutor, for he, like so many others, "was persuaded that he who in zeal for souls and in learning will prove himself equal to, and perhaps greater than, all that have gone before him, will be regarded as a shining and burning light in the Church, a Leader beyond all cavil, and an example to all labouring in our vineyard".

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<sup>1</sup> Cf. Stapleton. *Oxfordshire Post-Reformation Catholic Missions*, p. 49. "Frances Brent . . . died in, or made her will in, 1738. . . ."

OUR MEDIAEVAL PREDECESSORS<sup>1</sup>

NO thanks can be too deep to Professor A. Hamilton Thompson for having given to us his Ford Lectures which he delivered at Oxford in 1933. To the Catholic Clergy of England the book has an interest of its own. We are the detrudded heirs of all the life which lives again as we read the volume, and we must mourn if ever we think at all about the past glories of the Church in England. "Canterbury has gone its way, and York is gone, and Durham is gone, and Winchester is gone. It was sore to part with them." Yet all need not be mourning.

We have now set out in pages of great erudition, great candour and fine reverence an account of the life lived in the fifteenth century by the bishops whose names are still great in history and by the clergy in their chapters and churches all over England. We can follow the Lord Bishop on his rare visitations attended by notaries, canonists, sompnours and apparitors, and join the local clergy as they gather at some fixed point to welcome their Father as he comes for the first time among them. These visits were not always marked by sweet benignity—backsliders and sinners and excommunicated persons were summoned before the Lord Bishop's Court, as, for example, the woman who threw a chicken at the head of her rector whilst he was actually celebrating Mass; and the irascible knight who set his men on his rector whilst collecting his tithes; there was also the farmer who was accused of leading in his barley and thus not assisting at Sunday Mass, Matins and Vespers in his parish church. These visitations might have their adventures. An Archbishop of York, setting out for a visitation as far afield as Lancashire and Westmorland, was met at Wensley church by the Abbots of Jervaulx and Coverham and a numerous body of clergy from the dales, who gave the Archbishop such an account of the scarcity of food prevailing among them from the failure of crops and murrain among the cattle that the visitation was abandoned.

<sup>1</sup> *The English Clergy and Their Organization in the Later Middle Ages.* The Ford Lectures for 1933. By A. Hamilton Thompson. (Clarendon Press, Oxford, 1947.)

The Bishop was dependent very largely upon his officers in the administration of his diocese. First came the Vicar-General, appointed by the Bishop and with almost complete episcopal powers by delegation. One article of his faculties was the power enabling him to call in for ordinations or the consecration of the holy chrisms in the long and frequent absences of the Bishop any other bishop "*gratiam et communionem sancte sedis apostolice habentem*". There was no lack of such bishops to undertake these duties. Thus Nicholas, Bishop of Dromore, acted for the Archbishop of York in 1445—frequently friars were found with the episcopal orders. These auxiliaries were never allowed to celebrate at the High Altar; but always in some side chapel lest it might appear that they were acting permanently on behalf of the Bishop of the diocese.

Then presiding over the Bishop's Court, called the Consistory Court (to try contentious cases which came within the competence of the spiritual power), was his "official"—so called because he exercised the *Officium Domini* (*episcopi*) when the Bishop was absent. The Bishop also held a court wherever he might chance to move in his diocese; this court was formed by the clerks, and was presided over by the Chancellor, of his household. The consistory court still exists in the Anglican dioceses, presided over by a Chancellor who is a lawyer and a layman.

The Archdeacons, however, were the chief ministers of the Bishop in the parochial administration of the diocese. In some parts of the continent they almost disputed the possession of complete independence with the Bishop. In England only the Archdeacon of Richmond attained any such position. The Archdeaconries in this country were already marked out by the time of the Norman Conquest. Their territorial titles came more slowly. The duties of an archdeacon were to examine and present for orders; to induct into parishes and to visit the parishes of the archdeaconry once a year; to see to the administration of ecclesiastical goods and the morals of the people; to nominate or admit churchwardens. If there were several archdeacons in the diocese, one was styled the "*archidiaconus major*", or else the archdeacon of the city, e.g. Archdeacon of York. His appointment, made by the Bishop, was for life. He

held a court in each parish and he had, like the Bishop, his officialis—and a fairly large following of minor satellites, e.g. procurator iustitiae, notaries, advocates and “sompnours”. Yet as the Archdeacons, like the rest of the higher clergy, were frequently engaged on the King’s business, they usually held their visitations by proxy. For this they obtained a dispensation from Rome. Visitation by proxy was the more popular. It was shorter and more a matter of routine; it required less officials and less hospitality. The fee for procuration was an easy and cheap way out of the trouble. The Council of Trent curtailed the powers of the Archdeacons and left them with hardly a semblance of their mediaeval glory. The title still exists in Ireland. In the present Roman Pontifical the Archdeacon still presents for Orders, and he also officiates at the Consecration of the Holy Oils, but this may be a survival of a still earlier time.

While this great army of officials saw that the law of the Church was observed, in the Cathedral Church of the diocese, Deans and the Chapters and Vicars Choral celebrated the Divine Offices with a splendour which we never see today. The long choirs of the old cathedrals and their pinnacled stalls tell of the size of the chapters. The chapters sprang from the “Familia” of the Bishops in Anglo-Saxon and early Norman times. St Osmund of Sarum introduced into England the system of dividing up the common fund upon which Bishop and clergy had hitherto lived. He assigned to each member of the Familia a certain portion of church lands, which on its allocation was termed a “Prebenda” and its holder was a Prebendary, usually with the addition of the territorial title from the place in which his prebend lay. Sometimes these prebendal lands were in dioceses other than that in which the holders of them served. If there was a church on this land, the prebendary was the “Rector” or “Parson” of it, but he did not serve it. His services were to be given to the Cathedral Church wherein he had a stall. A Canon differed from a prebendary merely in the method by which he obtained his income. He might have no income at all or he might obtain it by money offerings—but he was not thus given the title of prebendary, though his capitular status was assured. The Dean was “primus inter

pares". He had to have a prebend before he could sit in Chapter. In the Chapter there were the dignitaries: Precentor, whose duty it was to see that the Bishop knew the chants appertaining to his part in the Liturgy and that the other choir officials knew theirs; the Chancellor and Treasurer. A remnant of early practice is to be found in the fact that the Bishop of Salisbury sat in Chapter as a prebendary and under the presidency of the Dean and he had assigned to him his portion of the Psalms for the day. The Chapter of Lincoln was, it is to be feared, extremely quarrelsome, especially under Dean Macworth. On one occasion, on the eve of the feast of St Peter and St Paul during first vespers, and while the Cathedral was full of pilgrims, the Dean rushed into the choir at the head of a body of soldiers and dragged out by the almuce a prebendary who was objectionable to him. A precentor likewise who did not care for the way in which the acolyte was incensing the choir seized the censer and struck the acolyte on the face.

Yet the Chapter of Lincoln had its more serious annoyances. It is recorded that at one period when the prebendaries were returning to their lodgings after midnight matins they were waylaid and robbed of their distributions from the Common Fund. The nuisance became so serious that they obtained a licence from the King to build a castellated wall between the Cathedral and their houses and so keep off the pests who desired a too easy living. The mediaeval clergy were expert canonists and clung to their liberties and privileges. Chapters defied Bishops and acquired rights which surprise us today. The Chapter of York became "ordinaries" over twenty parishes in the West Riding, thirty-two in the East Riding, twenty in the North and others elsewhere. Thus they "instituted" to these churches and the Archbishop of York could not hold a visitation of this great collection of parishes in his diocese. The Chapter held the right of visitation. The Archdeacon of Richmond also acted as Ordinary in his archdeaconry, but he admitted the right of archiepiscopal visitation. Thus the Bishops were slow to live near their Cathedral Church into which their entrance was limited to a definite number of occasions. Even where the Chapters were monastic as at

Durham, the same fierce friction prevailed. The Abbot's stall in choir was reserved for the Bishop, but any attempt on his part to exercise the rights of Abbot over the Convent invariably failed.

The Canons in general were either residentiary or non-residentiary. The latter were absent on business of State, but they had each to find a vicar<sup>1</sup> or deputy to see to the proper maintenance of Divine Service. The non-residentiaries did not receive the daily distribution which followed on the completion of each portion of the Divine Office. The residentiary Canons alone received these. There would be a temptation to view with dismay too large an increase in their ranks. At Lincoln the common fund of the Chapter was increased by "one seventh" paid from their prebendal income by the non-residents.

There was an elaborate organization of parishes with their governing clergy, supported by tithes under the Canon Law. The title of Rector was given to the priest who received the tithes, or at least the great tithes; with these went the *Cura Animarum*. In process of time rectories were appropriated to Religious Houses and Colleges at the Universities. These bodies then became the rectors of the churches so appropriated. Usually they would arrange to assign a certain definite portion of the income and a part of the rectory house to a Vicar, who saw to the carrying out of the Divine Service and held the *Cura Animarum*. If no such definite arrangement were made but a priest merely hired casually, he would be a "perpetual curate". In a sense all priests with the *Cura Animarum* were Curates; but in England the term came to be especially applied to assistant priests engaged by a rector or a vicar to serve some outlying chapelry in the parish or to help in the parish church. The priest so engaged was in the Middle Ages called the "Parish Priest"—far removed from the modern application of the title.

In addition to the ordinary clergy of a church there were the priests who were attached to the chantries which, from the fourteenth century, became so prominent a feature of mediaeval

<sup>1</sup> The Vicars Choral in time formed their own corporation with distinct prescriptive rights.



devotion. These chantry chapels still remain, silent now and desecrated, in the old parish churches and cathedrals, such as Gloucester, Winchester and Tewkesbury. A priest who served a chantry was instituted to it and inducted; his right to it therefore was unassailable. He could not interfere outside his chantry but the incumbent of the church could call on him to assist in the services. The mediaeval guilds had their altar and their chantry priests. Often indeed three priests served a chantry and thus sang the office of the Dead daily and the daily Mass of Requiem. Thus large bodies of clergy were formed as colleges of priests for this purpose. They were not canons and were not under a dean but a provost who looked after the funds. This was the original intention of Eton College and All Souls College, Oxford—teaching was a secondary duty. The first duty was that “the sad and solemn priests”, in Shakespeare’s phrase, should sing for the souls of the departed. In an “Ordination” of a chantry, an Archbishop of York quoted by Professor Hamilton Thompson wrote that—“The Spirit of counsel from on high breathes into the devout hearts of God’s worshippers the delights of good intent, out of whose abundance there follows healthful works of piety. What is so sweet in the memory, what more soothing in a clean heart, what sound more loud in God’s ear, what more perfect thing dwells in the soul than the sacrifice to the glory of His Name and in the spirit of purity, of the body of Christ, the Son of God, which was stretched forth for sinners upon the altar of the Cross? Surely nought can be pondered in the breast that in this life can surpass a work so august and so holy” (Register of Archbishop Melton, quoted p. 141).

Side by side with this organized life were the monastic orders of men and women, varied in their institute, glorious in their foundation and rivalling the prestige of their pastoral brethren. It is the fashion of the moment to write of monastic life with flippancy or with animosity. There is no trace of either in the volumes which we are discussing—not that its author is unaware of failure and decay—but he knows also from the innate reverence of his mind that ideals are greater than their exponents and thus survive. “Nothing in the world,” he writes, “is easier than to pick holes in religious institutions. It is one

inevitable result of human imperfections that the higher the ideal aimed at by any endeavour, the more likely it is that practice will constantly fall short of profession and the more watchful will critics be to mark what is done amiss and put the worst construction upon it" (p. 161). The causes of decline in fervour are numerous and the responsibility for many must be sought far outside the walls of the cloister: the Hundred Years' War; long and frequent epidemics with an inevitable drain on bodily strength; excessive demands on hospitality; the absence of abbots and priors for long periods in parliament; bad seasons and bad harvests with their load of debt; all these external influences affected observance of rule with consequent relaxations. It could scarcely be otherwise. Yet if there was laxity, there was also much personal holiness. The Divine Office by day and night was sung, the High Mass day by day and the private Masses and all those acts of personal devotion which spring from them, all would help. Thus in the final summing up it satisfies our sense of justice to read a paragraph such as this: "If in the last days of the monasteries there were any who kept 'their feet firm and their hearts sound' in the cloister, it was the Carthusians and the story of their end may awake some pity even among the least sympathetic student of monastic history. That silent and solitary life of contemplation in separate cells, with its consolations of mystical vision which can be realized so well among the ruins of Mount Grace—of all English monasteries, the one in which the permanent attraction of the religious life to the pious soul can be best understood—was proof against the temptations which too often overcame the fortitude of less secluded orders" (p. 182). When the storm broke only the heroes survived, men of poorer clay succumbed.

In the opening lecture on the Episcopate Professor Hamilton Thompson states without ambiguity his studied opinions about the attitude of England to Rome at this period. "Few people," he writes, "today cling to the old theory that the mediaeval English Church was a distinctively Anglican body, in communion with Rome, imbued with respect for the Holy See, but claiming a right to independence of action where its interests collided with the wishes of the papacy" (p. 10). The author

then states in detail some causes of the friction and continues: "It is true, of course, that throughout the fourteenth century and earlier still, the growth of national sentiment was accompanied by an increasing sensitiveness to the demands of the popes upon the complete obedience of the English Church. . . . No one doubted the spiritual supremacy of the pope and validity of his legislative powers for the Church at large" (pp. 10 and 11). The reputation of Professor Hamilton-Thompson is far too well established for anyone to ignore such testimony. Henceforth he must be placed side by side with F. W. Maitland and Z. N. Brooke as a protagonist for this truth which is not the least of the facts of English History.

E. STEPHENS.

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#### OXFORD AND JAMES II

IN recent times Englishmen in general, and Catholics in particular, have slowly been learning to appreciate more truly the sterling qualities of the last Catholic King of England, and to discount the vast mass of prejudiced obloquy which has for centuries been poured upon him by his religious opponents. But it will be many a year yet before the mud flung at him so recklessly and so unfairly at length relinquishes its hold. The average non-Catholic cannot realize that, rightly considered, religion is necessarily the most important factor in life and that the true Catholic considers it such and is therefore prepared to make very great sacrifices for it. This is true of all ranks of society, as was particularly plain throughout the penal centuries when profession of the Faith meant social and financial ruin; but it was shown on the grand scale by James II both before and after he came to the throne. And it is because they cannot comprehend this view of religion as being all-in-all, the dominating element in life, "the pearl of great price" for the obtaining of which all else is well lost, that they fail so completely to appreciate the wisdom, the courage, and the logical

common sense of King James in his attitude to religion, and prefer to berate him as "bigoted" and "narrow". By these terms they in effect concede that he had firm convictions in religious matters instead of the vague and shifting thoughts so common today, and that he lived up to those convictions, come what might; which is to say that he was a brave and intelligent man of high principles.

Amongst the many events of his short reign upon which Protestant historians have united to pour condemnation and abuse is the King's attempt to install Catholics in leading positions at the two Universities. James rightly realized how helpful it would be to his great purpose of bringing back England to the original (and therefore necessarily true) Faith if he could eliminate error from the two great centres of education, and therefore quite rationally he wished that at least the Heads of the more important Colleges should be Catholics. His first step in this direction was taken at Cambridge, where he installed a new Vice-Chancellor in May 1687; but it is his corresponding course of action at Oxford, and particularly at Magdalen College, which has attracted most attention and most censure, and so it is to the incidents which there took place that this article is confined, and it may not be without interest to trace in some detail what actually occurred. Our object is not to "whitewash" James, but simply to give a more detailed view of the incidents and people principally concerned in an affair which has generally been dismissed in a few more or less contemptuous lines. For in truth it was a very remarkable and courageous effort that was made by James (however ill-advised we may think it to have been), and its effect in time on the nation as a whole might well have been great.

It was on 31 March, 1687, that Dr Henry Clarke, the President of Magdalen College, died, and James wasted no time in taking advantage of the vacancy thus occurring, for it was only five days later that his Mandate was sent to the Fellows instructing them to elect a certain Anthony Farmer in place of the deceased President. It is impossible to say why James made this unfortunate choice; but it was characteristic of his hasty imprudence. In such a matter he must have known that he would meet with fierce opposition both on religious grounds

(as Farmer was said to be favourably inclined towards Catholicism) and also because he was attacking the claims of a privileged body; and therefore it was highly desirable that his candidate should be unimpeachable on personal grounds. Unhappily Farmer bore a very dubious reputation, and when charges concerning his dissolute life were preferred against him before the Court of Commission at Oxford two months later Lord Chancellor Jeffreys decided that the charges were true and declared him to be "a very bad man". Nor was this the only reason of complaint against him, for the Fellows protested that he was also quite inexperienced, and that in any case they had the right of free election. Moreover, since he was not a Fellow, Farmer was, according to the Statutes of the College, ineligible for the post, and so, advised by Mews, the Bishop of Winchester and Visitor of the College, they declined to accept the King's choice and on 15 April elected one of their own number, John Hough, who on the following day was formally admitted and sworn in by Bishop Mews.

In making this stand against the King's proposals the Fellows were doubtless influenced not only by Bishop Mews<sup>1</sup> and by their desire to preserve their privileges, but also by the fact that already two of the other leading Oxford colleges were under Catholic influence. For the Master of University College, Obadiah Walker, who had been received into the Church in the previous year, had been allowed by the King to retain his Mastership and to absent himself from the Protestant services, and furthermore James had appointed another Catholic layman, John Massey, to be Dean of Christ Church. In both those colleges Mass was now being celebrated, and James was quite determined that the same should happen at Magdalen. In consequence, then, of the election of Hough the Fellows were cited to appear in the following month (June) before the Court of the Ecclesiastical Commission in Whitehall, and on the 22nd of that month the Court declared the Presidency to be void. In

<sup>1</sup> Bishop Mews was literally a fighter (rather reminiscent of the mediaeval bishops), for he had borne arms for Charles I in the Civil War, was wounded many times, and was taken prisoner at Naseby. Nearly forty years later, when a bishop, he fought for James against Monmouth at the Battle of Sedgemoor, and was again wounded. As a reward for his services in the Civil War he had been made President of St John's College, Oxford, and in 1672 he became Bishop of Bath and Wells, being translated to Winchester in 1684.

these circumstances one can picture the anxiety that must have prevailed in both camps at Oxford, and indeed at Cambridge too, for this matter was rapidly assuming the appearance of a test case. James had committed himself irretrievably and in any event his genuine zeal for the Church and hatred of heresy would have prevented him from now withdrawing. In point of fact, before electing Hough, the Fellows had presented a petition on the lines of a compromise, asking either for a free election or else that someone other than Farmer should be recommended by the King. Unhappily this never reached James (who might have consented to a different nomination), having been intercepted by Sunderland, the King's evil genius who so often betrayed him and led him into trouble. Sunderland replied to it on his own authority, saying that the King's will must be fulfilled. But now James accepted the adverse judgement of the Court on the character of Farmer, and seeking to conciliate the Fellows he dropped his protégé and now recommended the recently appointed Bishop of Oxford, Samuel Parker. This was certainly an improvement on his first choice, but Parker was suspected of being subservient to James and of being of doubtful orthodoxy. He was in fact a time-server, somewhat Erastian in his views, a politician, and was described as being "covetous and ambitious", and in any case the Fellows had by now been roused to a fierce spirit of resistance and it was too late for compromise. Accordingly, when on 14 August they received the Royal Mandate to elect Parker, they replied that they could not do so, for the post was already filled by Hough and there was no vacancy. Thus once again an impasse was reached, and the onlookers wondered fearfully what would happen next. James honestly considered that his just rights were being infringed, the more so in view of the Oxford decree of "passive obedience" passed by the dons in 1683, and moreover he considered himself bound in conscience to advance the interests of the Faith in every possible way. He therefore felt that he could not now let the matter drop, and having occasion to visit Oxford in September in the course of his progress through the country he publicly berated the Fellows for their disobedience. On 20 October he sent to Oxford an Ecclesiastical Commission led by Cartwright, Bishop of Chester, and

on the following day Hough and his Fellows were summoned to appear before these judges in the Hall of the college. There Hough's election was annulled, but he refused to resign, and made a public protest and an appeal to the King. The same thing happened twice on the following day, and on the refusal of the Fellows to elect Dr Parker, Hough's name was ordered to be struck out of the books, and the Bishop was formally installed as President by the Commissioners. As Hough refused to give up the keys of the President's lodgings, the house was forcibly broken open and handed over to Parker.

With this James would have been willing to let the matter rest, especially as the Fellows had made a qualified promise of obedience. But on the next day they retracted this, and on their rejection of yet another form of submission which was offered to them, they were expelled from the college by the Commissioners on 10 December by reason of their "contemptuous and disobedient behaviour" and were declared incapable of holding any ecclesiastical dignity. In their places new Fellows were installed, many of them Catholics, and before long Dr Parker admitted more Catholics on the orders of the King. But his own position was one of extreme delicacy, both by reason of the circumstances in which he had been installed in office, and because of the reputation for insincerity and time-serving which he bore. He was, in fact, trying to run with the hare and hunt with the hounds. But even his dexterity could not cope with the situation when, soon after the beginning of 1688, James ordered him to admit nine more Catholics, the result being that he had a fit from which he died soon afterwards (21 March), after only five months' residence at Magdalen.

Here was another opportunity for both sides to effect a compromise, but any such prospect was ruined by James's trusted, yet treacherous, minister Sunderland, who, for his own ends, persuaded his master to make a new immediate appointment. But this time James really did choose a first-rate man. It will be realized that hitherto he had not sought to impose a Catholic President on Magdalen. Neither Farmer nor Parker adhered to the Old Religion. James had at least to that extent been discreet, though it is questionable whether that fact had not been counteracted by the obvious unsuitability of his two



choices, and whether he might not have been more successful if in the first place he had selected a Catholic and one of unimpeachable character. This he now at last did, but it was too late. His new choice was none other than Dr Bonaventure Giffard, who only a few weeks earlier had been consecrated Bishop of Madaura and Vicar-Apostolic of the Midland District.<sup>1</sup> This very notable figure in English Catholic history, who may be said to be one of the founders of the modern organization of the Church in this country which endured until the restoration of the Hierarchy in 1850, lived a long and laborious life fraught with great dangers and hardships. For while he could remember the Civil War of Charles I's reign he actually survived into the reign of George II, and during that time suffered three periods of imprisonment for the Faith. A true Confessor of the Church, and an heroic figure, who experienced the extremes of prosperity and adversity, he must have looked back upon his brief spell in the strange position of President of Magdalen as the most bizarre of all his many memories in after life. He was appointed to the position by Royal Letters Mandatory and installed by proxy on 31 March, only ten days after the death of Bishop Parker, and he formally took possession on 15 June. At the same time his brother Andrew (who later refused a Bishopric) and eleven other Catholics were elected Fellows of the College, and Mass was now celebrated daily in the college chapel.

These were truly stirring days for Catholics and hopes amongst them must have run high. The three leading Oxford colleges were now under Catholic control and saw the daily celebration of the Holy Sacrifice, while London had witnessed within the course of a few weeks the public consecration with great pomp of the three new Catholic bishops: the Vicars-Apostolic of the Midland District, the Northern District, and the Western District, who received the Episcopate respectively in the Banqueting Hall at Whitehall, Somerset House in the Strand, and St James's Palace. In the last-named place the

<sup>1</sup> In 1688 England, hitherto under one Vicar-Apostolic, was divided at the instance of James into four Vicariates, each with its own Bishop. Thus there were Vicars-Apostolic of the London District, the Midlands, the Western District, and the North. Dr Giffard was translated from the Midlands to the London District in 1703, and ruled the latter for thirty years.

Benedictines had now established a monastery and openly walked the streets in their habits, while elsewhere in London the Carmelites, Franciscans, and Jesuits had similarly established themselves. But the revival was only momentary. Before the end of the year all these signs of Catholicism were to vanish completely, and the calling in of William of Orange and his Dutch soldiers, followed by the passing of the Declaration of Rights and the Act of Settlement, was to clamp Protestantism on the nation more firmly than ever. And in Oxford Dr Giffard was fated to hold his new post for only seven months, of which only four were spent in actual residence.

Bishop Giffard was an able administrator and a man of great courage, as his subsequent career abundantly showed, but at Oxford his task was a well-nigh impossible one. The Catholic position, even at Magdalen itself, was far too insecure and no substantial improvement could in the existing circumstances be expected. In the college, those of the Protestant Fellows who remained refused to recognize him or to co-operate with him in any way, and eventually on the orders of the King Giffard had to expel them. This was on 7 August. But if the domestic position was relieved by the departure of the Protestants the situation in its wider aspects showed no improvement, for by this time the enemies of James had begun to organize themselves and to plot treason, and it was not long before the threat from Holland became acute. The King's position by late summer was therefore already precarious and he found it necessary to make some concessions. And so, as the Anglican Bishops had several times advised James to restore Hough and the Protestant Fellows to Magdalen, and as on 3 October Bishop Layburne, the Vicar-Apostolic of the London District, added his own advice to the same effect, saying that in his opinion the expelled Fellows had been wronged, the King at length gave way and ordered the restoration of the Protestants to Magdalen.

Thus it was that the morning of 25 October saw the final twist of fortune in this strange drama. On that day Bishop Mews of Winchester again appeared on the scene, this time to carry out the ejection of Bishop Giffard and the Catholic dons, an operation which was effected with quiet courtesy on both sides,

and Magdalen once again relapsed into heresy. That, we may note, was six days after William had set sail from Holland,<sup>1</sup> and some four weeks later, when James's cause was lost, both Giffard and his fellow-bishop Layburne were captured at Faversham while trying to leave the country, and being brought back to London were imprisoned as Catholic priests, the one in Newgate and the other in the Tower, both of them remaining in prison for twenty months.

Thus ended this singular episode in the long history of Oxford, and with it the courageous but tragically imprudent effort by James II to restore true Christianity to England. Henry VIII had been able by his own *fiat* to drag England into schism, and Elizabeth had succeeded in forcibly establishing heresy, both against the will of the majority of the people; but James could not reverse the process, for the circumstances were now fundamentally different. Five generations had been inoculated with the virus of a violent and unreasoning hatred of Catholicism, and to this had been added the strong nationalist feeling which had been fostered under Elizabeth and which had caused Catholicism to be looked upon as "foreign"; and finally the vested and landed interests (fattened by the spoils of the Church at the "Reformation") were also solidly against James. Had he come one hundred years earlier he might have had some prospect of success, but by the end of the seventeenth century the task he had set himself was, humanly speaking, impossible, and in any case his ends could not have been gained by the unwise methods which he employed. It was high drama that was enacted in England during the three brief years of his reign, with the religious and political fate of the country at stake and the spiritual welfare of generations to come as the prize. One hundred and thirty years earlier Queen Mary Tudor had fought the same battle, and with far greater advantages; indeed, had she lived ten years longer she would probably have succeeded in saving her country from the tragedy of losing the Faith. Now James had faced the same heroic task, but the situation was beyond him, and he was in any case emphatically not the type of ruler to suc-

<sup>1</sup> On this occasion he was driven back by a violent storm, and it was not till 1 November that he sailed for the second time.

ceed. "The children of this world are wiser than the children of light," and James was deceived and betrayed on every side; but as was subsequently shown by the life of most edifying holiness which he led in France after he had lost his throne for the sake (as even Protestant historians admit) of his religion, he was a deeply religious man with a very great love of God and of His Church, and we cannot doubt that his well-meant efforts to lead his subjects back into the One Fold will have brought him a rich reward in Eternity. He himself most certainly thought his throne well lost in such a cause, and on his death-bed adjured his son never to sacrifice his Faith for the sake of regaining his kingdom. "What does it profit a man if he gain the whole world and lose his own soul?"

BASIL HEMPHILL, O.S.B.

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## HERALDS OF THE SECOND SPRING

### I. BISHOP BAINES

TO contemplate the foundation of a Catholic University in England in the eighteen-thirties was certainly evidence of a courageous and apostolic spirit. Bishop Baines not only proposed to establish an English Catholic University at that time, but intended to establish it in the Western District, of which he was the Vicar-Apostolic. No one could know better than he how slender were the resources, and how small the numbers, of the Catholic population in his district, which contained far fewer Catholics than any of the others. But Bishop Baines never lacked the courage of his convictions; and he had remarkable powers of persuasion, besides having an unrivalled capacity for quarrelling with those who worked for and with him.

Having decided to embark upon his University project, which was incidentally to provide the Western District with its

seminary, he bought one of the most magnificent mansions in England for the purpose—Prior Park, on the hills overlooking Bath, which had been the property of Ralph Allen, the friend of the poet Alexander Pope. Being well aware that there would be great difficulty in finding a staff of professors at that time who could be expected to establish the necessary standard of scholarship, he approached young Mgr Wiseman, the brilliantly gifted rector of the English College in Rome, and invited him to come to Bath as his coadjutor and as rector of the new University. Wiseman responded enthusiastically. Before long, a Papal charter for the University had actually been promised,<sup>1</sup> and the Pope had given his permission for Mgr Wiseman to undertake a protracted visit to England to make the necessary arrangements. The question of appointing Wiseman, or anyone else, as a coadjutor to Bishop Baines was more difficult. He was still too young to be allowed a coadjutor in the ordinary way.

The University project never materialized; and in fact Wiseman's visit to Prior Park, at the beginning of his famous tour of investigation in England in 1835, resulted almost immediately in a personal disagreement with the Bishop, which hurt Wiseman's feelings deeply. But the failure of the scheme cannot be understood clearly without some previous account of Bishop Baines and his remarkable career. Born in 1786, he had begun as a Benedictine at Ampleforth, until in 1817 he went to the Mission in Bath. At the early age of thirty-seven he was appointed as coadjutor to Bishop Collingridge, the Vicar-Apostolic of the Western District, and consecrated Bishop of Segi. The Western District contained fewer Catholic centres than any other part of the country; and it included Wales, where Catholic life was almost extinct. The clergy were nearly all either Benedictines or Franciscans, and the Vicar-Apostolic had always been a member of one or other of these Orders. Usually they had been Benedictines, but Bishop Collingridge was a Franciscan. He was, however, growing old and infirm; and the appointment of Bishop Baines suggested that before long the District would again be ruled by a Benedictine, who as a young man might be expected to continue for many years.

<sup>1</sup> *Life of Wiseman*, I. p. 126; also Roche's *History of Prior Park*, ch. X.

In fact Bishop Collingridge died within three years and Bishop Baines then succeeded him in 1826. But in that brief interval there had been every likelihood that he would never become Vicar-Apostolic. He was stricken with a severe illness soon after his appointment as coadjutor, which compelled him to go abroad in the hope of recuperating. He went to Rome and, in Wiseman's words,<sup>1</sup> arrived there

in a state of almost hopeless illness, with an interior abscess working on an enfeebled frame and constitution, apparently unable to expel it from the system. He came merely as a visitor, with some private friends who had kindly accompanied him, in hopes that change of climate might do more than medicines and their administrators. They were not deceived. The mild climate, the interesting recreation, and perhaps more still, the rest from the labour and excitement in which he had lived, did their duty; at some due period, the interior enemy capitulated, in that Englishman's stronghold of misery and pain—the liver; and a visible change for the better was observable by spring.

The "excitement in which he had lived" is a delicate description of the controversies concerning Downside in which, as coadjutor, he had already become deeply involved. Bishop Collingridge died when he was in Rome; and when his health had almost fully recovered he determined to go back to England without delay and resume the battle which had subsided during his absence. But the future at that moment was complicated by a most unexpected development in Rome. His abilities and his personal charm had made a deep impression during his long stay there. Wiseman saw him frequently while he was there, and himself became one of the Bishop's keenest admirers. He describes<sup>2</sup> how Bishop Baines

had a power of fascinating all who approached him, in spite of a decided tone and manner which made it difficult to differ from him in opinion. He had sometimes original views upon a

<sup>1</sup> *Recollections of Rome*, p. 111.

<sup>2</sup> *Recollections of Rome*, p. 102. The character of Bishop Baines is vigorously defended against Wiseman's verdict by Brother Roche in his *History of Prior Park*.

certain class of subjects; but on every topic he had a command of language, and a clear manner of expressing his sentiments, which commanded attention and generally won assent. Hence his acquaintances were always willing listeners, and soon became warm admirers, then warm partisans. Unfortunately this proved to him a dangerous gift. When he undertook great and magnificent works, he would stand alone; assent to his plans was a condition of being near him; any one that did not agree, or that ventured to suggest deliberation, or provoke discussion, was easily put aside; he isolated himself with his own genius; he had no counsellor but himself; and he who had at one time surrounded himself with men of learning, of prudence, and of devotedness to him, found himself at last almost alone, and fretted a noble heart to a solitary death.

That aspect of his genius, however, did not reveal itself until after his return to England. In Rome, as a young coadjutor bishop, he made friends and admirers everywhere. He made all the more impression because at this period the English Vicars-Apostolic had acquired a habit of corresponding only at intervals, and in the briefest form, with the Holy See; so that the Church in England had come to be regarded as a remote and almost lifeless communion. Bishop Ward, in his documented history of all the period, mentions many instances where neglect even to answer communications from the Holy See, and persistent delay in submitting replies on matters which were supposed to be urgent, had created a strong prejudice against the Vicars-Apostolic. They were extremely fortunate in having as their agent in Rome so brilliant and enthusiastic a prelate as Mgr Wiseman while he was rector of the resuscitated English College. The protracted visit of Bishop Baines helped to increase the favourable impression which Wiseman was creating. Leo XII had arranged that sermons in English should be preached at one of the churches in Rome, and Wiseman's preaching there had met with great success. Bishop Baines was also put forward as a preacher, and he likewise made such a gratifying impression that Wiseman says he "was considered by all that heard him, one of the most eloquent and earnest preachers they had ever attended".

The friendliness of Leo XII towards England was so marked



that he actually made up his mind—three years before the Catholic Emancipation Act, and while O'Connell's agitation for emancipation was in full swing—to create an English Cardinal for the first time in centuries. Wiseman tells the story in detail in his *Recollections of the Last Four Popes*. He points out that the Pope's intention was not to create Bishop Baines a Cardinal specifically for the purpose of choosing an Englishman. But the nomination would have been none the less remarkable if it had been accepted. The Pope was himself a Benedictine; and the old custom still continued by which a new Pope, if he had been a Regular, conferred his hat on some distinguished member of his own order. Wiseman records how Mgr Nicolai had informed him that the Pope had sent for him and said that "he had been casting his eyes around him for a member of the Benedictine body, on whom to bestow the hat of restitution; many worthy men in it were too aged and infirm, others too young; so that he had fixed upon the English monk, if, on inquiry, his character should prove equal to the proposed elevation". Such inquiries, Wiseman adds, were then made without disclosing their real object. Bishop Baines "was desired to remove from the private apartments in the Palazzo Costa where he had been living with his English friends, to the Benedictine monastery of San Callisto, and to wear the episcopal habit of his order".

Bishop Collingridge's death, in 1826, however, had given Bishop Baines the automatic succession as Vicar-Apostolic of the Western District; and his plans for its development were still the chief object of his ambitions. As a Cardinal he would have to live in Rome and resign the Western District. He accordingly declined the honour that the Pope intended for him; and Wiseman states that he even declined it a second time. It was renewed by Pope Pius VIII, who was also a Benedictine, and wished to confer the "hat of restitution" upon him. Clearly he had become *persona gratissima* at the Holy See; and on his return to England he might hope for full success in the extremely ambitious projects which he had put forward while he was coadjutor to Dr Collingridge. His projects had, however, aroused intense opposition at home; and his opponents must have felt some trepidation when he returned

to resume the fight. He went back with a still more ambitious project, which was to arouse still wider opposition.

The full story of his plans for the reorganization of Downside under control of the Vicar-Apostolic for the Western District has been outlined, with many references to a mass of contemporary documents, by Bishop Ward in his *Sequel to Catholic Emancipation*. Only the barest sketch of the controversy need be given here. Briefly, Bishop Baines as coadjutor had decided that by some means the District must be provided with a seminary in which priests could be trained definitely for its scattered missions; and that the Vicar-Apostolic must be entirely free to decide where they should be sent. Nearly all of them were either Benedictines or Franciscans; and in practice many of the priests from Downside were actually serving missions in distant parts of the country. The position was difficult enough in the other Districts. Everywhere, the clergy were still largely attached to private chapels, where the owner of the chapel enjoyed the undisputed right to appoint or dismiss whatever priest he wished. Even in London during Bishop Challoner's time most of the clergy had been attached to the chapels of the foreign embassies, and the Vicar-Apostolic had no control over them. But the three other Districts had by this time established their own seminaries, at Ushaw and Oscott and Old Hall; and the steady increase in the number of public chapels was providing missions over which the bishops had full control.

In the Western District, however, there was not even a seminary; and the great majority of the clergy, being Regulars, were under direct orders from their own superiors, who could refuse or recall their appointment to missions which the bishop desired to supply. Under existing conditions, no simple expedient could provide any effective remedy. Bishop Baines, with his vigorous and original mind, conceived a bold solution which at least had precedents to support it. Bishop Ward describes the Baines' scheme briefly, as being to "constitute the Western District as practically a Benedictine see with the monastery of Downside as its seminary". He points out (writing before the establishment of the present sees in Wales) that the see of Newport was even in 1915 regularly under a Benedictine

bishop, and that the Chapter was entirely Benedictine. Other analogies, especially in the Colonies, could easily be quoted. Bishop Baines, being himself a Benedictine, suggested some similar arrangement for the development of the Western District, with an understanding that the bishop would always be a Benedictine. As a corollary, however, he proposed boldly that "it would be necessary for him and his successors to become the ordinary superior of the Downside community, who would therefore cease their connection with the English Benedictine Congregation. Then, all the priests ordained at Downside were to be called upon to work in the Western District unless their services were not required, in which case they might accept work temporarily elsewhere."

In making these drastic proposals Bishop Baines expressly emphasized that he was himself devoted to the traditions and interests of the Benedictine Order. Whereas it must henceforward be his duty to make the interests of the Western District his "first and principal study", he would consider it "a pleasure, if not a duty", so far as it was consistent with those interests, to promote the interests of the Benedictine body. "I see no reason," he wrote, "why the interests of the Western District and the Benedictine body should ever conflict with each other"; and he appealed for "a careful suppression of all suspicions, jealous and party feelings, and a diligent cultivation of mutual confidence and goodwill".

He was asking them not only to separate themselves from the English Congregation, but to place themselves entirely in the hands of whoever might be Vicar-Apostolic. Unfortunately they already, as Bishop Ward remarks, "felt a rooted distrust of Bishop Baines himself. His restless disposition while within his own monastery at Ampleforth was known to them by repute; while in recent years, when he was their neighbour on the mission at Bath, they had been brought into close contact with his strange and complex character." That Downside should have rejected the proposals is not surprising. Bishop Baines then decided to make a similar suggestion to Ampleforth, where conditions were much less happy under Prior Burgess. The prior and some of his principal associates not only agreed to what Bishop Baines proposed, but for a time

persuaded the President-General to agree also. But the plan was unworkable without an exchange of properties between Downside and Ampleforth, which Downside firmly opposed. Feelings had become very strained on both sides before Bishop Baines fell ill and had to leave England for Rome.

On his return to England, as Vicar-Apostolic in succession to Dr Collingridge, Bishop Baines had been fortified not only by the personal influence which he had acquired during his stay in Rome, but by the active co-operation of Cardinal Capellari, who was then Prefect of Propaganda. He intended to revive his former scheme; and he now propounded the startling doctrine that the Benedictine houses had been established in England without any formal sanction from the Holy See and were therefore not canonically erected. The monks only learned by accident that this new contention was to be thrown into the scales against them and they immediately took steps to present their case at Rome. By the end of 1829, very soon after the Catholic Emancipation Act had produced a wave of optimism concerning the future of Catholic life in England, the dispute reached a crisis. Bishop Baines wrote an ultimatum to the Prior of Downside, demanding a formal statement of the grounds on which they considered themselves to be exempted from episcopal control. The prior replied that the case was now *sub judice* in Rome; to which Bishop Baines impatiently retorted by withdrawing all faculties from the whole community at Downside. They could only acquiesce, in so far as exercising their faculties outside the monastery went; but they continued to say Mass and (to the intense annoyance of the bishop) to hear the confessions of their pupils, within the monastery.

Before the year 1829 ended, an important assembly of the Vicars-Apostolic was held at Wolverhampton, which had to consider many questions arising from the Emancipation Act. Bishop Baines took the opportunity, while attending it, of making the boldest proposal he had yet suggested. He desired that the areas of the four Districts should now be redrawn, so as to achieve a more balanced distribution of the Catholic population. His own District was in area larger than the London District. It included all Wales, besides the counties

of Hereford, Wiltshire, Somerset, Dorset, Devon and Cornwall. The Midland District was of about the same size, and its East Anglia section was scarcely less denuded of Catholic centres than was Wales. But the Midlands did at least include the industrial cities which were rapidly arising, and it could bear comparison with the London District in population. But none of the others could compare with the much larger Catholic population of the Northern District, which had always retained a compact Catholic minority, and had recently been reinforced by many Catholic immigrants from Ireland. Bishop Baines accordingly suggested that parts of the Northern and Midland Districts should be incorporated into the Western, in order to increase its Catholic population. The other bishops, needless to say, opposed the scheme at once, pointing out the impossibility of dividing Districts which had developed at least a partly integrated religious organization. But Bishop Baines, in this matter as in regard to Downside, had previously won the approval of Cardinal Capellari; and the Cardinal was definitely displeased by the emphatic and curt refusal to consider a plan which had seemed to him commendable.

As their new colleague, the Vicars-Apostolic must have found Bishop Baines almost as exasperating as the monks at Downside had already found him. But his restless activity was to produce far-reaching results, even though his schemes seldom materialized in the way that he had desired. A new era had opened with the passing of the Emancipation Act, which was to develop into a Catholic Revival such as no man then foresaw. And Bishop Baines was one of the most effective agents in bringing it to fruition. Conditions were changing everywhere, with cities growing up where there had been only scattered villages before; and the Church in England was soon to require priests and places of worship for large groups of migratory labourers, or arrivals from other parts of the country, when the bishops possessed neither the resources nor the authority that were needed.

A fully constituted hierarchy was soon to be indispensable if the situation were to be taken in hand; and in asserting the rights of the Vicar-Apostolic in the Western District, Bishop Baines brought matters to a crisis. The conflict between him

and Downside was conducted on his side with a lack of consideration which could only be explained by his autocratic temper; but on the other side also there was some lack of co-operative spirit. It illustrated in a most extreme form the difficulties that had to be overcome in each of the Districts; and only a Benedictine could have taken so decided a stand without appearing to be influenced by jealousy between the Seculars and the Regulars.

Bishop Baines had abandoned all hope of coming to terms with Downside before he went to the meeting of the Vicars-Apostolic at the end of November 1829. But he was already confident of collaboration from Ampleforth, where the prior, the sub-prior and the procurator had agreed to petition for release from their vows in order to join him in the Western District, and assist in founding the seminary and college which he proposed to establish. They intended, moreover, to bring with them to Bath as many of the monks, and also of the pupils, at Ampleforth as they could persuade to follow them. Bishop Baines had given most striking proof of the ambitious nature of his plans, for he had decided to acquire Prior Park with its 180 acres, which at that time was vacant. The price agreed upon was £22,000; but there was scarcely a more magnificent building in England for its purpose.

In due course the three superiors from Ampleforth arrived, escorting three of their novices and nearly thirty of the boys; so that Ampleforth lost almost half of its pupils. Actually their co-operation did not last long. Bishop Baines had already appointed his vicar-general, Dr Brindle, of Bath, as Regent of the new College; and the Ampleforth superiors found that there was so little scope for their services that they preferred to accept missions elsewhere in the Western District. Meanwhile the bishop had prepared plans for a further extension of the palatial mansion at Prior Park. Bishop Ward describes<sup>1</sup> the plan very simply:

There was to be a College at one end of the establishment dedicated to St Peter, for the younger boys, and another at the other end dedicated to St Paul, for the seniors, including

<sup>1</sup> *Sequel to Catholic Emancipation*, I, 31.

those who had passed school age and were precluded by their religion from entering Oxford or Cambridge. The two Colleges were to be connected with the "Mansion House" by nearly a quarter of a mile of cloister, under a semicircular colonnade. As time went on, the Bishop's ideas grew, and he formed visions of a future Catholic University with Dr Wiseman—whether raised to the episcopate or not—as its first Rector. To complete the buildings there was to be an imposing church in the classical style, with a high dome, as the crowning feature of the whole pile.

The church in fact was never built, but the construction of St Peter's college was commenced at once, and the bishop himself took up residence in the "Mansion House". There he lived in a style very different from the modest obscurity in which the other Vicars-Apostolic still lived. "He had a suite of apartments to himself, opening into a private oratory, in which he said his Mass apart from the rest of the College; and he also had a separate dining-room all to himself." It was time indeed that the dignity and status of the Vicars-Apostolic should be properly asserted; and Bishop Baines, with his recent experience of living in Rome under the eye of the Pope, as a candidate for the Sacred College, was better equipped than any of the others for asserting it. He was beyond question an impressive personality, and his College flourished in these early years, even though Ampleforth as well as Downside had to bear the consequences of losing many of their pupils to him. The dispute with Downside dragged on, and was eventually referred to arbitration, through the diplomacy of Wiseman at the English College. Other disputes arose also, concerning churches and convents in and around Bath and Bristol; and a special visit by Bishop Baines to Rome in 1834 brought him again into close contact with young Mgr Wiseman, who was still fascinated by his personal charm and by the daring achievements and projects with which he had introduced a new phase into English affairs.

By this time Wiseman himself had become aware of new forces stirring in England, which seemed to accord strikingly with the religious revival that was sweeping through France and Germany. He knew nothing as yet of the Oxford Move-



ment, which developed from Keble's famous sermon on the "National Apostasy" in the previous summer. But he had been visited in Rome by Newman and Hurrell Froude only a few months before that sermon was preached. Their earnest interest in the Catholic Church had impressed him all the more, because he had lately been in close touch with a remarkable group of young Englishmen from Cambridge who had actually been received into the Catholic Church. One of them, the Rev. George Spencer, had been a clergyman, and he was a brother of Lord Althorp, the Chancellor of the Exchequer. Spencer's young friend, Mr Ambrose Phillipps, from Leicestershire, had actually become a Catholic while he was at school and his influence had afterwards induced Spencer to become a Catholic.

Phillipps was even now preparing to found a monastery on his estate in England; and both young men had been delighted to find another former clergyman, old Sir Harry Trelawney, in Rome seeking ordination in the Catholic priesthood at the end of his days. They had all made close friends with two young Italian priests, who both were before long to go to England as missionaries. Both had joined religious congregations of very recent growth. Father Dominic Barberi had joined the Passionists, which Father Paul of the Cross had founded not long before. Father Gentili had been a brilliant young barrister in Rome before he too entered the priesthood, as one of the young men who took service in Father Rosmini's newly organized Institute of Charity.

During his visit to Rome, Bishop Baines had met this surprising group. Sir Harry Trelawney's home in Cornwall was within the Western District; and Bishop Baines gave his warm approval to the old man's suggestion that Father Gentili should come to England and open a mission at Trelawney Castle. In the summer old Sir Harry was ordained, but he died soon afterwards in Italy, on his way home. Nevertheless Father Gentili and several companions proceeded to his Castle in Cornwall, and there started work by saying Mass and preaching at the house, under conditions very different to what they had expected. Sir Harry's relatives generally believed that he must have been insane, and they were disputing

his will. Before long the mission had to be given up, and Bishop Baines then summoned Gentili and his companions to assist him at Prior Park. Gentili was a man of real genius and great sanctity, whose work during the Catholic revival requires separate attention. But credit for having brought him to England must be given in the first place to Bishop Baines. He was so impressed that in the autumn of 1835 he appointed the Italian missionary as Vice-Regent of the College, Prefect of Studies, Spiritual Father, and president of the senior department, of Prior Park. Within a year Gentili had largely altered the character of the College, instituting a systematic retreat, organizing public processions in the continental manner, and encouraging the boys to use their rosaries constantly, and to wear such innovations as scapulars and Agnus Deis.

It was a daring experiment, and Wiseman watched its results with close interest. He alone had been in close contact with these strangely combined converts and Italian missionaries, who had such high hopes of converting England to the Catholic faith. Bishop Baines had moreover invited Wiseman himself to come and assist in the bold schemes he had in hand. The Pope granted him leave of absence from the English College, and even gave approval for the charter of a Catholic University, which was to develop out of the senior College at Prior Park. Bishop Baines had actually asked for a coadjutor; and Wiseman understood that he was to be not only head of the future University but coadjutor to the Western District. That autumn he left Rome to make his preliminary explorations in England, and he went straight to Prior Park on his arrival. He had even discussed the future with his friends; and it looked as though Bishop Baines would soon have both Wiseman and Gentili installed together in the Western District, to infuse new blood and bring all their energy and enthusiasm to its service.

Only when he had arrived at Prior Park did Wiseman discover that Bishop Baines had no intention of offering him a permanent appointment. He avoided any reference to appointing him as his coadjutor, in so marked a way that Wiseman believed that some sudden coldness had arisen between them. His offer of the rectorship was to be only for one year. Wise-

man's visit was thus brought to an abrupt conclusion, and some twenty years later, in a private letter, he described<sup>1</sup> what had taken place:

As for myself, I was devoted to Dr Baines heart and soul, and lost favour in Rome by the manner in which I espoused his cause. I saw in Prior Park the beginning of a new era for Catholic affairs, in education, in literature, in public position, and in many things which now are realities, and then were hopes. How was all this broken off? One cause of our separation is too painful for me to recite; but the decisive one was my unfortunately presuming on what I thought was confidence, and offering advice when I thought it would be most useful. This produced such a rebuff as I had never received before, and never have since. It was by letter; but if my answer was preserved among the Bishop's papers, I should not mind all the world seeing it. I closed it by saying, what may now seem prophetic, that if anyone should hereafter record his life, I hoped he would not draw his character from his letters.

So, Wiseman had to turn elsewhere; and in London he delivered the series of public lectures which produced such a deep impression and gave new courage to the English Catholics. He was invited to assist O'Connell and Quin in founding the quarterly *Dublin Review*, which materialized before he returned to Rome in the following spring. And in the meantime he had made contacts and formed impressions all over England. In the Midland District, as well as in the Western, he found new forces stirring; and there old Bishop Walsh after a time made to him an offer very similar to what Bishop Baines had first offered at Prior Park. He was to become coadjutor of the Midland District, instead of the Western, and rector of Oscott instead of Prior Park. In the few years of interval much had happened, which confirmed the hopes and ambitions that Wiseman would perhaps have missed if he had not been brought first to England by the invitation of Bishop Baines. The Oxford Movement had by that time gathered momentum, and at Oscott there were far greater opportunities for establishing contact with Oxford than there could have been at Bath.

Nor was the experience of Father Gentili at Prior Park

<sup>1</sup> *Sequel to Catholic Emancipation*, I, 70.

more encouraging than Wiseman's had been. Bishop Baines, with his bold projects and his vigorous enterprise, had a way of attracting men of energy and ambition; and without his invitation it may well be that Gentili and the Rosminians would never have come to England. But Gentili, like Wiseman, could not undertake any task without throwing his whole fervour and energy into it. His introduction of continental devotions at Prior Park soon led to complaints among the older English Catholics, and Bishop Baines shared at least some of their prejudice. He forbade the introduction of any new devotions without his personal sanction, and Gentili would have probably been satisfied by that command. It was one of the chief principles of the Rosminian priests that they should place themselves entirely at the disposal, and under the orders, of their local ordinary. That indeed had been one of the chief reasons why Bishop Baines had welcomed them, after having had so many difficulties with the Regulars in the Western District. But Gentili's personal example and sanctity soon induced some of the English priests at Prior Park to apply for membership of his Order. The Bishop was then faced with the prospect of yet another religious community established in the College which he had created to ensure a free hand for himself. He suddenly withdrew them all from the College, and sent Gentili to take charge of convents in the District.

That was plainly a very different occupation to what Rosmini had sent them to England to undertake. He allowed the others, under Father Pagani, to remain in England, but withdrew Father Gentili to Rome. But, before leaving, Gentili carried out a formal ceremony at Prior Park which only widened the estrangement that had arisen. He assembled the whole staff and read aloud to them the decree for his own deposition, and then went on his knees and begged pardon before them all for every fault he might have committed while he was their superior. "The ceremony," writes Bishop Ward, "was intended to be—and in Dr Gentili's own mind, no doubt was—an act of abject humility; and some of those who assisted at it were edified. There were some at least, however, to whose English commonsense ideas the act did not appeal, and who thought that it savoured of affectation."

It was certainly not the English way of doing things; and Gentili made no secret afterwards of his own disappointment at the apparent lack of fervour or apostolic spirit among the English Catholics. But he was to learn much in the years that followed, before he died of famine fever while giving missions to the refugees from the Irish famine. Collaboration between him and Bishop Baines was obviously impossible thereafter. But to Bishop Baines must be given full credit for having brought him, as well as Wiseman, into the Catholic revival which was then at its earliest stage. Gentili's work had been so outstanding that his friends would not allow him to be removed entirely. Young Ambrose Phillipps soon obtained his services as his personal chaplain in the remote villages of Leicestershire, where he had begun to build churches with Pugin's help. His phenomenal success in that previously untouched district was one of the most startling episodes in the whole revival.

To have brought both Gentili and Wiseman into England at that time, and given them not only their first scope but the inspiration to devote themselves to work in England, would in itself be cause enough for holding the memory of Bishop Baines in high honour. Yet his services extend far beyond that decisive personal influence upon two of the principal leaders of the Catholic revival. He acquired Prior Park for the Western District, and made it one of the most important Catholic centres in England. He was the first of the Vicars-Apostolic to insist upon the outward dignity that was due to his high office, which Wiseman himself was later to emphasize very properly when he came to London as the first Cardinal Archbishop in a restored English hierarchy. And not least, he brought to a head, albeit in an unduly autocratic and inconsiderate manner, the necessity for strengthening the authority of the bishops in regard to the appointment and control of their clergy, at a time when the swiftly changing conditions were producing a state of chaos within the Church in England.

DENIS GWYNN.

## NOTES ON RECENT WORK

## DOGMATIC THEOLOGY

AT a time when the relation between nature and grace is again the subject of keen debate, Père Garrigou-Lagrange's *De Gratia*<sup>1</sup> comes opportunely to provide us with a clear and forthright statement of the position which the Dominican school maintains in these perennially controverted questions. All the familiar theses are here, logically and vigorously set forth, and all dominated by the two theories which must be considered as fundamental in the view of grace which the eminent author so competently presents: the theory that actions are specified as intrinsically supernatural by their supernatural formal objects, and the theory that actual grace is *ab intrinseco* efficacious. Not only has the first of these many adherents outside the Dominican school, but the second also finds favour with not a few who are unhappy about *scientia media*; and therefore the volume under review may serve as a useful text-book for others than students of the Order of Preachers, for whom, nevertheless, it appears to be principally designed. Definiteness, even a certain intransigence, in propounding theological opinions upon which the logical sequence of a number of theses is to be made to depend, has undoubted advantages from a pedagogical point of view: novices in theology are usually not equipped to weigh the relative merits of competing theories, and the teacher who attempts to be quite impartial may succeed only in being confusing. Yet theological opinions, however solidly established in a particular interpretation of the text of St Thomas, however apparently necessary for a reasonable exposition of revealed truth, remain nothing more than opinions so long as they are contradicted with impunity by many theologians of acknowledged orthodoxy and distinction. While this needs also to be conveyed to the student, it remains true that nothing is more difficult than to steer that middle course where a clear and conscientious conviction is equitably combined with a lively appreciation of the merits of the opposite view; perhaps it is not even possible. At

<sup>1</sup> Pp. 426. Berruti & C. Turin.

any rate it must be said that if the learned Dominican deviates from the *via media* it is not in the direction of tolerance that he inclines.

To those who, while still desiring a text-book *De Gratia* on lines similar to those followed by Père Garrigou-Lagrange, may prefer a work less diffuse, less dogmatic, and more systematically arranged, the manual of Père Lumbreras, O.P.,<sup>1</sup> may be recommended. It should be remarked, however, that the seminary student of today needs, in addition to the text of the *Summa* which is presupposed as a background to these lectures, a fairly abundant indication of patristic sources and historical data to study the positive theology of the subject. The sacrifice of these in the interests of brevity is understandable, but it considerably reduces the value of the work as a seminary manual.

Meanwhile, as we have said, the general question of the relation between nature and supernature is receiving renewed attention. Since the early years of the present century a movement inspired remotely by Blondel, more immediately by Père Rousselot, S.J., and since associated chiefly with the names of the late Père Maréchal, S.J., and Père de Broglie, S.J., has been reacting strongly against an alleged estrangement of the supernatural from the natural. That man's destiny is entirely beyond his natural power to attain is a doctrine which orthodoxy forbids us to doubt; and it is equally certain, in the light of the condemnation of Lutheranism, that he is not utterly incapable, without grace, of some measure of moral goodness. Thus a clear distinction between the natural and the supernatural has resulted as one of the chief fruits of the controversies of the sixteenth century. Nature and grace are really distinct—so be it. But are they entirely unrelated to each other? It is here that the modern theological school sees a danger: the danger that the supernatural should come to be regarded as something foreign to nature, as an embellishment, and a slightly ill-fitting embellishment at that, added by God to a nature already self-sufficient in its own order and thus likely to be indifferent to a destiny transcending its powers. It had not escaped the attention of the scholastic theologians that the acceptance of grace requires a certain capacity in nature, a "potentia obedientialis"; but this

<sup>1</sup> Pp. 191. Editiones Comm. A. Arnodo Via della Palombella, 24-5, Rome.



has usually been described in purely negative terms, as a merely passive receptivity, a non-repugnance to grace, a power to respond to the supernatural stimulus of the Creator should He mercifully deign to apply it. For our modern theologians this is not enough. Such a purely negative capacity for grace may indeed satisfy the philosophical principle that no being can receive a perfection to which it is metaphysically repugnant, but the apologist needs something more if he is to preach the obligation of accepting the supernatural to a self-confident mankind. Remain content with saying that nature has no opposition to grace, while allowing that even without grace it is all-competent in its own order, and you will not persuade men that they are bound to aspire to something more sublime. The preacher must be able to exhibit the supernatural, not merely as something which man is not incapable of receiving, but as something that corresponds to an imperious call in nature itself.

Already in the middle of the nineteenth century Cardinal Dechamps had advocated an apologetic which developed later into the so-called method of immanence and which consists in stressing the existence of two facts, one internal and the other external: the inner need of man for an authoritative teacher and the external fact of the Church of Christ—two facts, he said, “qui se cherchent pour s’embrasser”. A certain check upon the use of this method was set by the condemnation of Modernism, which suppressed the external fact of the supernatural to find the sole source of religion and revelation in the subconscious needs of man; and in the Encyclical *Pascendi* itself Pius X took occasion to reproach those who used the method of immanence so incautiously “ut in natura humana non capacitatem solum et convenientiam videantur admittere ad ordinem supernaturalem, quod quidem apologetae catholici opportunis adhibitis temperationibus demonstrarunt semper, sed germanam verique nominis exigentiam”. Clearly, then, if there is danger in divorcing grace from nature there is danger also in seeking to make the one the necessary complement of the other. It therefore became one of the chief preoccupations of the more conservative theologians, in dealing with man’s desire or need for the supernatural, to use all those “opportune qualifications” of which the Pope speaks, lest a capacity should be exaggerated

into a real exigency which would make grace cease to be supernatural at all. At the same time it has been rightly observed that the Pope (in this voicing the traditional view of Catholic apologists) speaks of more than a mere capacity for grace; there is in man also a "*convenientia ad ordinem supernaturalem*", which, whatever it may consist in, is surely a condition more positive than mere non-repugnance; and it is to the special consideration of this aptness for the supernatural, which the study of human nature may be expected to reveal, that the less faint-hearted theologians have recently devoted themselves. Hence the renewal of interest in that "*natural desire*" of man to see God to which St Thomas refers more than once, and in which apparently the answer to our problem must be found.

What St Thomas himself meant by the natural desire of seeing God has been a matter of debate ever since the thirteenth century. Did he mean an innate desire from which it would follow that the beatific vision is man's natural end? With few exceptions the great commentators of the Dominican school have rejected such an interpretation: the beatific vision, since it surpasses the natural powers of any creature, is beyond the inborn yearnings of any finite nature; they have therefore understood this desire as "*elicited*", that is, as aroused in man by previous knowledge, whether by certain knowledge that we are in fact destined to such an end, or by conjectural knowledge of its possibility. But there have not been lacking great theologians, even of the Dominican school, who have admitted an innate desire of the beatific vision and have even not shrunk from the conclusion that this is therefore man's natural end, although it remains beyond his natural powers to attain it. Bellarmine was able to write that in his time, "*Non parva quaestio est sitne sempiterna beatitudo, quae in visione Dei sita est, finis hominis naturalis . . . Admissa parte affirmativa respondeo: beatitudinem finem hominis naturalem esse quoad appetitum, non quoad consecutionem. Neque est aut novum, aut hominis natura indignum, ut naturaliter appetat, quod nonnisi supernaturali auxilio consequi valeat.*"<sup>1</sup> Recent developments in this direction have stressed the intrinsic dynamism of intellectual nature whereby it yearns for the Infinite, so that

<sup>1</sup> *De gratia primi hominis*, cap. 7.

Père Rousselot was able to define the intellect in terms of its radical capacity for the vision of God. For him this capacity is no mere passive potency; on the contrary, it is so active as to be the very mainspring in man of all his intellectual activity. For Père de Broglie the stimulus of every human act is the conscious desire of perfect beatitude and therefore, implicitly, of the vision of God in himself; but since this desire, though natural, is inefficacious we can conclude from it only to the possibility, and not to the reality, of our supernatural destiny.

In a book which takes the form of a thesis presented for the degree of Doctor to the National University of Ireland, and (perhaps for that reason) is by no means easy to read, Dr Bastable<sup>1</sup> gives us an historical survey of this important question, concluding that it is "impossible to interpret St Thomas' mind with certainty". Turning to consider recent developments, and in particular the views of Rousselot, Maréchal, de Broglie, and O'Mahoney, the author strenuously maintains the possibility of a natural beatitude for man which is "metaphysically perfect and psychologically satisfying"; he holds that such a condition is actually realized in the case of the souls in Limbo, which he calls *beati*, and that this is certainly the teaching of St Thomas. One would have liked to see this portion of his book more fully developed. I cannot find that St Thomas anywhere speaks of the infants in Limbo as *beati*; and I doubt whether his views on the subject of Limbo are so clear-cut and definite as to form a suitable starting-point for a certain thesis. Moreover the writings of St Thomas, to say nothing of the other mediaeval scholastics, contain some difficult texts which would appear to exclude the possibility of any truly satisfying beatitude in the natural order, and which would seem to have called for some treatment here.

A fairly favourable account has already been given in this REVIEW of Père de Lubac's recent book *Surnaturel*,<sup>2</sup> and a definitely adverse reaction to his thesis was published by us last month.<sup>3</sup> As readers of these articles will be aware, Père de Lubac goes further than any of the modern theologians whose views are dealt with in Dr Bastable's book, inasmuch as he denies the

<sup>1</sup> *Desire for God*. By Patrick K. Bastable, M.A., Ph.D. Pp. 178. Burns Oates. 12s. 6d.

<sup>2</sup> July 1947, pp. 26 ff.

<sup>3</sup> January 1948, pp. 12 ff.

possibility of the state of pure nature. According to this author it is inherent in the very nature of created spirit that it should tend absolutely and unconditionally to the vision of the divine essence. Admittedly, without a purely gratuitous advance on God's part in giving him supernatural help man is incapable of attaining the end which is thus connatural to him; but without such a merciful condescension of God the created spirit must remain for ever a frustrated thing. The state of pure nature is inconceivable because it is inconsistent with the intrinsic finality of created spirit. Nor need we fear the word "exigency" here; for if there is an exigency in man for the beatific vision it is only because God has put it there: in granting grace God is only answering His own appeal. At this point we find it difficult, we confess, to follow Père de Lubac. Is this call of nature natural, or is it something added to nature? If the latter, then there is no difficulty in accepting the author's view. But how can a call of nature be something superadded to a human nature which, in the author's theory, without that intrinsic finality is utterly inconceivable? Until this question is answered it would seem that Père de Lubac's conclusions are to be accepted only with the utmost reserve. Moreover it may be noted that in all modern attempts to grapple with this very difficult problem the assumption is made that "final end" and "perfect beatitude" are necessarily synonymous. Even though it may be possible to prove that there is no beatitude in the natural order which can fully satisfy the yearnings, legitimate or otherwise, of the created spirit, does it follow therefore that there is no end for him to attain within the limits of his purely natural powers? May it not be that man's natural end would be one in which he would not find perfect beatitude, but would achieve a state of felicity in the full and regulated exercise of his natural powers, a felicity to which the virtue of prudence would confine his desires? Here surely we may find in man, over and above a mere non-repugnance to the supernatural order, a *summa convenientia* for which God may mercifully design to pour out upon him the totally gratuitous riches of divine beatitude.

Another interesting work on the subject of the supernatural is Mr C. S. Lewis's *Miracles*,<sup>1</sup> which, like every book that he

<sup>1</sup> *Miracles; a Preliminary Study*. Geoffrey Bles. Pp. 220. 12s. 6d.

writes, abounds in good things well said. In days when it is so generally assumed that modern scientific discoveries, some of them of at least doubtful benefit to humanity, represent an unprecedented triumph of the human intellect, it is well to have a reminder from one who is so willingly listened to as Mr Lewis, that since the period of the so-called Enlightenment men of science have been "coming to be metaphysically and theologically uneducated". Concentration on the study of external nature has obscured the all-important fact of reason, and has thus led to a materialistic monism—what the author calls throughout Naturalism—which regards the whole of reality as a closed system determined by irresistible physical law. It is against this doctrine, for which the miracle is an evident impossibility, that much of Mr Lewis's book is directed. Adapting himself to the terminology of his opponents—for whom physical, physiological, and to some extent psychological, reality constitutes the whole of Nature, Mr Lewis claims that there exists also the rational, i.e. the Super-natural, without which everything, including Naturalism, becomes unintelligible. His argument *ad hominem* is ingeniously developed, and concludes that the rational in man is "that little tell-tale rift in nature which shows that there is something beyond or behind her". Mind in man is already an invasion of the natural—it is, as it were, the spearhead of the supernatural. This approach to the supernatural through the spiritual is especially significant in the light of de Lubac's thesis: that created spirit is of itself and necessarily destined to a supernatural end. It would be interesting to know whether both writers are really thinking along the same lines.

In a fascinatingly readable book, *Sous les yeux de l'incroyant*,<sup>1</sup> Père Levie, S.J., gives us some profound reflections on the apologetic problem of today. He is convinced that the method commonly followed by our manuals is to a great extent ineffective in practice: the method, that is, by which the apologist sets out to prove that Christ was God's accredited messenger to bring revealed truth to mankind, relying for his demonstration upon such historical facts as the physical miracles worked by Christ

<sup>1</sup> Pp. 300. L'Edition Universelle, Brussels, 90 francs.

and such "moral" miracles as the fulfilment of prophecies regarding Him, the sublime character of His life and doctrine, etc. In this method he finds many defects, one of them being the isolated consideration of arguments whose only demonstrative force is global, but above all the supposition that the truth of Christianity can be established in "a sort of introduction, in a sort of preamble that studies it from the outside, in something that is extraneous to its life and teaching". The inquirer should instead be made aware from the beginning of his quest what it is that he is destined to reach as the term of his inquiry; the truth of Christianity "se dégage de toute la synthèse chrétienne, de ce fait unique et transcendant dans l'histoire de l'humanité qu'est le miracle du Christ dans le miracle de son Eglise. Or ce miracle forme un tout, admirablement homogène, dont toutes les parties sont solidaires et ne se comprennent parfaitement que dans la lumière de l'ensemble" (p. 21). The ultimate ideal of the apologist is to show "que l'être humain a le droit et le devoir, devant l'offre du surnaturel chrétien, de subordonner son intelligence et sa volonté à ce principe surnaturel offert, parce qu'il y est poussé, à la lumière et sous l'action de la grâce, par le dynamisme le plus profond de toute son intelligence et de toute sa volonté." It is not difficult to see that Pere Levie is in the tradition of Cardinal Dechamps, and some passages of his work (e.g. "Cette capacité du surnaturel que la théologie appelle 'puissance obédientielle' n'est pas une simple passivité de l'intelligence; c'est précisément en tant qu'elle est capable de Dieu, si Dieu le veut gratuitement, que l'intelligence est intelligence") reflect the direct influence of Rousselot. So true is it that the vital question of the relation between nature and grace is not merely a theological one, but has strong repercussions in the realm of apologetics. Père Levie's book calls for careful study and meditation, and all those who are engaged in apologetics, so long as they lend perhaps a little more force to external criteria of revelation than the author is inclined to allow, will draw profit from it.

The problem of nature and supernature is really also the problem of the act of faith, to which one of the most complete theological studies of modern times has recently been devoted by the Abbé Roger Aubert, professor of theology in the seminary

of Malines.<sup>1</sup> Among the magisterial theses of great value for which theological scholarship is indebted to the University of Louvain the work of the Abbé Aubert deserves to hold a very high place. In a book of more than 800 pages he surveys the history of this thorny question which may be said still to occupy the forefront of theological discussion. Some idea of the author's perspective may be gathered from the proportion of space which he allots to the various phases in the history of his subject: forty pages are devoted to the teaching of Scripture and the Fathers; thirty to the teaching of St Thomas; about 150 to pronouncements of the teaching authority of the Church—and the remaining nearly 600 to the theological developments of the past four decades. Perhaps the most interesting pages in the first part of the book will be found to be the lengthy study of the Constitution *Dei Filius* of the Vatican Council; interesting not only because of the very full commentary derived from the *Acta* of the Council, but also because here the author's own preferences on the controversy make themselves plainly felt. The Abbé Aubert clearly does not favour the view which stresses the need of a rational preparation for faith and which insists upon the objective value of external motives of credibility. Rather he sees in the definitions of the Vatican Council on this subject the clear influence of Cardinal Dechamps, with his emphasis upon the internal factor in the inquirer which is necessary before external arguments can have any effect. Placed between the opposing errors of rationalism and illuminism, the Fathers of the Council showed themselves more perturbed by the former: "Dès lors," he concludes, "sans vouloir taxer d'hérésie les opinions contraires, il semble pourtant qu'il soit plus conforme à l'esprit général de la tradition de ne pas limiter le rôle de la grâce à rendre méritoire un acte de foi intrinsèquement naturel, mais de lui attribuer au contraire une part importante dans la genèse même de l'acte *en tant qu'acte de connaissance*; d'autre part, de reconnaître, dans cet acte de connaissance, une place primordiale aux dispositions morales et à tout le dynamisme volontaire" (p. 222). It is thus not difficult to foresee upon what lines the speculative part of the author's work

<sup>1</sup> *Le Problème de l'Acte de Foi*. By Roger Aubert. Pp. 804. Warny, Louvain. 200frs.



will develop. To the theories, such as that of Billot, which so analyse the act of faith as to set in full relief its essentially reasonable character, he is unsympathetic and sometimes perhaps less than just. He sees, and rightly sees, the development of the problem during the past three decades as dominated by the influence of Blondel, and more directly by that of Père Rousselot, and issuing in theories (of which his own personal theory is one) that find the chief element of faith in a subjective "dynamism" which spontaneously reacts to the supernatural when it is presented and to which the will, under the influence of grace, freely yields its consent. Whatever be the truth of the matter, the second part of the Abbé Aubert's work is of inestimable value to the theological student, as providing an admirable summary of views and contributions to the problem which are otherwise available only in a multitude of reviews and periodicals spread over twenty or thirty years. It may perhaps be said that, if the opinion of Billot on the act of faith represents the extreme in the direction of the "rational", then the theory of de Lubac represents the extreme conclusion to which the opposite tendency would seem logically to lead. If so, *Surnaturel* may mark another turning-point in the treatment of the problem of the act of faith.

One of the chief merits of Newman, according to Dr Philip Flanagan in his measured appraisal of Newman's contribution to the problem of the act of faith (*Newman, Faith and the Believer*),<sup>1</sup> is to have emphasized "the importance of background and environment in our study of the evidence for the Church". "The need of good dispositions, the effect of our previous knowledge, the condition of our minds, the different ways in which the evidence strikes different people, the influence of the internal arguments, of antecedent probabilities, and, above all, the effect of grace, which is the root of all—these are treated by Newman more explicitly and completely than they are discussed by the general run of apologetical writers." But certain French authors, under the influence of Bremond especially, have misinterpreted Newman's thought when they have found in him, if not a Modernist, at least a forerunner of the Modernist movement, or even an apologist of the Blondel school or an advocate of semi-immanentism. Despite certain erroneous views on faith

<sup>1</sup> Pp. 210. Sands. 12s. 6d.

which belong to his Anglican days, despite certain inadequacies even in his earlier Catholic utterances, Newman's teaching is triumphantly vindicated by Dr Flanagan against the charge of fideism and Modernism; and even the more moderate immanentist school of today would hardly agree with the important role which the English Cardinal assigns to objective and external arguments of revelation. The author's chapter on "Converging Probabilities" will be found especially valuable for Newman's theory of certainty, and the chapter on Modernism contains a useful summary of the Catholic view of the act of faith which the modern school regards as too conservative. The book concludes with an interesting discussion of the argument from conscience, of which the only valid form is held to be that which sees in the moral law an intrinsic principle of finality which, like human nature itself, reveals itself as contingent. The treatment of this subject, however, appears incomplete without some explanation of the so-called philosophical sin.

We had occasion some months ago to detail some of the merits of Dr Doronzo's *De Sacramentis in genere*.<sup>1</sup> He has now followed this up with *De Baptismo et Confirmatione*,<sup>2</sup> which is marked by the same clearness and amplitude of treatment, combining in just proportions both the positive and the speculative aspects of the theology of these two sacraments of Christian initiation. In a work which we wholeheartedly recommend as a text book whether for students or professors of sacramentary theology, we would single out for special praise the full treatment of Baptism "in nomine Christi", of the baptism of the children of infidels (though the exception in favour of infants in the danger of death still calls for satisfactory explanation), and of the theological aspect of martyrdom. Dr Doronzo was perhaps unfortunate in producing his book before the publication of the new Instruction on the extraordinary minister of Confirmation, yet he writes, at least in one place (p. 367), as though he hopefully looked forward to some such action on the part of the Holy See. On the debated question of the proximate matter of this sacrament he decides in favour of the solution which is consistent with the opinion (maintained in his *De Sacramentis in genere*) that Christ

<sup>1</sup> THE CLERGY REVIEW, 1947, Vol. XXVII, p. 186.

<sup>2</sup> Pp. 453. Bruce Publishing Co., Milwaukee.

immediately determined the specific matter and form of all the sacraments. Here, as in all cases, he supports his opinion with abundant patristic evidence.

Another treatise on the Sacraments, this time a *tour de force* which contrives to include within 450 pages a sufficient, though brief, treatment of the sacraments in general and of each of the sacraments in particular,<sup>1</sup> comes to us from Dr A. Piolanti, professor of the subject at the universities of Propaganda and the Lateran. Dr Piolanti has the gift, not so common as one might wish among professors who are accustomed to lecture in Latin, of writing in that language with a facility and elegance which delight and with a pregnant brevity which alone has enabled him to include such a great deal of valuable information within so very small a compass. His work is to be unreservedly recommended. So far as the positive side of theology is concerned, economy of quotation is amply compensated by well-chosen and copious references; and in the speculative part of his treatment the author, being a secular priest and not wedded to any particular school, shows a fine discrimination in matters of controversy: thus he decides in favour of physical causality for the sacraments, yet adopts Billot's theory to explain the sacrifice of the Mass; while rejecting de la Taille's explanation of the Eucharistic sacrifice he makes generous use of that writer's excellent treatment of transubstantiation, which, incidentally, has been largely lost to sight in the dust of controversy raised by his sacrificial theory; while he refuses to accept Galtier's conclusions on the proximate matter of Confirmation in the early Church, he accepts his views on the early penitential discipline. In particular the student will be grateful to Dr Piolanti for treating of theological points which have only recently come into prominence: for example, the question of the part played by the Church as offerer and victim in the Mass, where he has some wise words of warning against exaggerations in speaking of "the priesthood of the laity". All the general qualities so eminent in this book are to be found also in the *De Novissimis*<sup>2</sup> of the same author: setting aside the opinions of those "qui extra chorum canere solent", he emphasizes the reality of hell-fire and has little to say of the "psychologically

<sup>1</sup> *De Sacramentis*. Marietti.  
Vol. xxix

<sup>2</sup> Pp. 142. Marietti.

improving" function of purgatory which seems to appeal to many modern writers; indeed it may be said that Dr Piolanti adopts throughout the sound principle that the theological explanation which appears to make things easiest is the least likely to be the true one. Altogether Dr Piolanti's text-books are refreshingly clear and satisfying. They form two of a set of seven volumes entitled *Collectio Theologica Romana*, and whet our appetite for a glance at the remainder.

G. D. SMITH

## QUESTIONS AND ANSWERS

### MIXED MARRIAGE GUARANTEES

Can the diversity of practice be accounted for in the character of mixed marriage guarantees? Some Ordinaries appear to be more exacting than others, and I have even heard of a *sanatio* being obtained without any guarantees at all. (W.)

### REPLY

(1) Canon 1060 . . . quod si adsit perversionis periculum coniugis catholici et prolis, coniugium ipsa etiam lege divina vetatur.

Canon 1061, §1 Ecclesia. super impedimento mixtae religionis non dispensat, nisi:

1. Urgeant iustae ac graves causae;
2. Cautionem praestiterit coniux acatholicus de amovendo a coniuge catholico perversionis periculo, et uterque coniux de universa prole catholice tantum baptizanda et educanda.
3. Moralis habeatur certitudo de cautionum implemento.

§2. Cautiones regulariter in scriptis exigantur.

(2) *S. Off.*, 12 April, 1899; *Fontes*, n. 1219: . . . Pro casibus vero, in quibus vel prae habito actu mere civili, vel contractu coram ministro heretico, vel utroque simul, non omnes praestantur cautiones, vel Episcopus moraliter certus non sit easdem impletum iri, supplicandum pariter SSmo pro facultate sanandi in radice matrimonia itidem ad triennium. . . .

(3) 10 December, 1902; *Fontes*, n. 1262. Viget enim in N regionibus decretum regium sub gravibus poenis prohibens quominus milites ullas cautiones praestent. . . . 2. An sufficiat assertio partis catholicae sub iuramento data, partem acatholicam de conditionibus implendis sibi fidem praestitisse? *Resp.* Per se et generatim negative, et ad mentem. Mens est: Quod si in aliquo casu extraordinario talia concurrant adiuncta, ut Episcopus valeat sibi comparare moralem certitudinem tam de huiusmodi cautionum sinceritate pro praesenti, quam de earum adimplemento pro futuro, specialesque omnino adsint rationes impediennes ne consueto modo cautiones praestentur, ipsius conscientiae et prudentiae. Caeteroquin non obstante decreto regio, opportuna exhibeantur cautiones; neque detur dispensatio nisi Episcopus moraliter certus sit eas impletum iri.

(4) 21 June, 1912; *Fontes*, n. 1293.1: Utrum dispensatio super impedimento disparitatis cultus, ab habente a Sancta Sede potestatem, non requisitis vel denegatis praescriptis cautionibus impertita, valida habenda sit an non . . . ? *Resp.* Dispensationem prout exponitur impertitam esse nullam.

(5) 8 June (2 August), 1932 (private); *Sylloge*, n. 172: Utrum dispensatio super impedimento disparitatis cultus ab habente a S. Sede potestatem, ab una tantum parte ac ea quidem catholica, non requisitis vel denegatis cautionibus impertita, valida sit? *Resp.* Negative.

(6) 13 (14) January, 1932; *A.A.S.*, 1932, XXIV, p. 25 . . . Emi ac Revmi Dñi Cardinales . . . stricti sui muneris esse duxerunt, omnium Sacrorum Antistitum necnon parochorum aliorumque, de quibus in canone 1044, qui super mixtae religionis ac disparis cultus impedimentis dispensandi facultate aucti sunt, attentionem excitare et conscientiam convenire, ne dispensationes huiusmodi unquam impertiantur, nisi praestitis antea a nupturientibus cautionibus . . . secus ipsa dispensatio sit prorsus nulla et invalida.

(7) 21 April, 1938 (private), *Sylloge*, n. 206 bis. THE CLERGY REVIEW, 1938, XV, p. 548. Utrum Ordinarii Iaponiae, attentis condicionibus particularibus illius regionis, in concedenda dispensatione super impedimentis mixtae religionis aut disparis cultus contenti esse possint cautionibus aequipollentibus, si cautiones formales haberi non possint, aut non expediat eas exigere? *Resp.* Affirmative, graviter onerata conscientia Ordinariorum localium et dummodo pars catholica sincere parata sit praestare quod potest ut proles catholice baptizetur et educetur. . . .

Dubium 3. Utrum valide dispensari possit super impedimento disparitatis cultus cum iis qui super maiores natu potestatem amiserunt aut qui iuxta mores terrae unam aliamve prolem nascituram parentibus aut tutoribus paganis necnon mahumetanis tradere tenentur, qui educationem catholicam impedire praevidentur, et propter hoc contrahentes educationem catholicam universae prolis promittere non possunt? *Resp.* Affirmative quoad primam partem (seu quoad casus in quibus proles acatholica iam est natu maior); quoad secundam partem (seu in aliis casibus) affirmative dummodo partes paratae sint facere quod in se est ad obtinendam catholicam educationem universae prolis.

(8) 10 May, 1941, *A.A.S.*, 1941, XXXIII, p. 294, I; THE CLERGY REVIEW, 1941, XXI, p. 300: An validum habendum sit matrimonium celebratum inter partem catholicam et partem acatholicam certe non baptizatam, cum dispensatione ab impedimento disparitatis cultus, si sola pars acatholica cautiones ad normam can. 1061, §1, n. 2 (c. 1071), C.I.C. praescriptas praestiterit? *Resp.* Negative, nisi pars catholica cautiones *saltem implicite* praestiterit.

(9) 16 January, 1942; *A.A.S.*, 1942, XXXIV, p. 22; THE CLERGY REVIEW, 1942, XXII, p. 283: Utrum cautiones quae ad normam can. 1061 praestari debent de universa prole catholice tantum baptizanda et educanda comprehendant solummodo prolem nascituram, an etiam prolem ante matrimonii celebrationem forte iam natam? *Resp.* Affirmative ad primam partem; negative ad secundam. . . . Mens autem haec est: quamvis per se, ad normam praefati canonis, cautiones non exigantur de prole forte iam nata ante matrimonii

celebrationem, omnino monendos esse nupturientes de gravi obligatione iuris divini curandi catholicam educationem etiam dictae prolis forte iam natae.

(10) Episcopal Faculties, Formula III, now abrogated, Vermeersch-Creusen, *Epitome* (1937), I, p. 655: Sanandi in radice matrimonia attentata coram officiali civili . . . cum impedimento mixtae religionis aut disparitatis cultus . . . sive quia pars acatholica ad renovandum coram Ecclesia matrimoniale consensum, aut ad cautiones praestandas, ad praescriptum Codicis I.C. 1061, §2, ullo modo induci nequeat; dummodo aliud non obstet canonicum impedimentum. . . .

(11) Current Formula of the same, *Beste Introductio* (1946), p. 998. Between "nequeat" and "dummodo" the following is inserted: "exceptis casibus (1) in quo pars acatholica adversatur baptismo vel catholicae educationi prolis utriusque sexus natae vel nasciturae; (2) in quo ante attentatum matrimonium, sive privatim sive per publicum actum, partes se obstrinxerunt educationi non-catholicae prolis, uti supra; (3) in quo sit inscia utraque pars: dummodo. . . .

Since the petition for dispensation or sanatio is unfortunately of such common occurrence amongst us, it has seemed advisable to give an unusually long series of official documents in order to unravel the difficulty presented. The following distinctions may help: removal of the proximate danger of perversion is required *iure divino*, as in canon 1060; guarantees to this end are *iure ecclesiastico*, as in canon 1061; though the requirements of both canons are sometimes referred to indifferently, even in official texts, as conditions or guarantees, it is better to restrict the word "condition" to canon 1060 and the word "guarantee" to canon 1061.<sup>1</sup> The Ordinary, from whom a dispensation or sanation is obtained, can use his delegated faculties, if the case comes within them; otherwise recourse to the Holy See for a special dispensation or sanation will be necessary. Moreover, though a case comes well within his delegated faculties, the Ordinary may decline to use them, even with a dozen guarantees, if he thinks fit, the remedy for an aggrieved petitioner being recourse to the Holy See. Finally, as is evident, a dispensation from what is *iure divino*

<sup>1</sup> *Periodica*, 1932, p. 102.



(canon 1060) is impossible, but from what is *jure ecclesiastico* is possible.

Whatever may have been the earlier practice of the Holy See (cf. 2, 3), it seems that nowadays episcopal delegated faculties normally require, for their valid use, some kind of guarantee (cf. 4, 5, 6), not necessarily in writing (3, 10, 11), nor necessarily including children already born (9), but at least implicitly and equivalently given by both parties (5, 7, 8, 11).

The Holy See can dispense without any guarantees at all, provided the danger of perversion is made remote,<sup>1</sup> but we imagine this to be far from common; nor is the power delegated except in wholly unusual circumstances (7, *dubium* 3), when the Church is content with the parties promising to do what is possible.

#### DISPENSATION FROM ECCLESIASTICAL FAST

Could one reasonably and with some prospect of success petition the local Ordinary to dispense a college or other community from fasting and abstinence during Lent? (A.)

#### REPLY

Canon 81. A generalibus Ecclesiae legibus Ordinarii infra Romanum Pontificem dispensare nequeunt, ne in casu quidem particulari, nisi haec potestas eisdem fuerit explicite vel implicate concessa, aut nisi difficilis sit recursus ad Sanctam Sedem et simul in mora sit periculum gravis damni, et de dispensatione agatur quae a Sede Apostolica concedi solet.

Canon 1245, §2. Ordinarii, ex causa peculiari magni populi concursus aut publicae valetudinis, possunt totam quoque dioecesim seu locum a ieiunio et ab abstinentia vel etiam ab utraque simul lege dispensare.

*S.C. pro Negotiis Ecclesiasticis Extraordinariis*, 19 December, 1941; *THE CLERGY REVIEW*, 1942, XXII, p. 234. *Attentis*

<sup>1</sup> Cf. *Irish Ecclesiastical Record*, June 1933, p. 634.

peculiaribus hodiernis rerum adiunctis, Ssm̃us . . . omnibus Ordinariis locorum, cuiuslibet ritus, quamdiu praesens bellum perdurabit, benigne concedere dignatus est, ut, pro suo prudenti arbitrio, in territorio suae iurisdictionis, indulgeant generalem dispensationem super lege abstinence et ieiunii ecclesiastici, in favorem etiam religiosorum et religiosarum exemptionis privilegio utentium. Firma tamen manet lex . . . Feria IV Cinerum et Feria VI in Parasceve. . . .

The methods sanctioned for excusing one from observing a positive law, such as the ecclesiastical fast, overlap to some extent: moral impossibility of observing the law<sup>1</sup> may, especially in doubtful cases, be strengthened by obtaining a dispensation; the authority dispensing by ordinary power may be assured by a papal rescript that the powers he possesses do cover a certain case, or he may obtain additional powers by indult. By this means, even though there is some overlapping, the conscience of all parties concerned is safeguarded.

(i) The faculty in canon 1245, §2, dates from 5 December, 1894,<sup>2</sup> when the Holy Office secured habitually for all Ordinaries what used to be granted to individuals by indult. It was restricted, however, to occasions of popular assembly, and excluded Lent and other penitential days; these restrictions are not in the canon, which also contains a further cause, namely reasons of public health, interpreted by the commentators to include cases where a relaxation appears necessary for the preservation of public health, as well as cases where sickness is prevalent. It was relying, we think, on this ordinary power of the common law, that many Ordinaries dispensed the laws of fasting and abstinence at the beginning of the war.

(ii) The indult of 19 December, 1941, is not restricted to the two causes of canon 1245, §2, but leaves a judgement on the cause to the prudent decision of the dispensing Ordinary. Similar indults extending the canon were enjoyed before the war by certain Ordinaries.<sup>3</sup>

It could be held that this indult has ceased since it was granted only for the duration of the war. On the other hand,

<sup>1</sup> Cf. THE CLERGY REVIEW, 1946, XXVI, p. 487.

<sup>2</sup> *Fontes*, n. 1172.

<sup>3</sup> For America, cf. Beste, *Introductio*, p. 619; for Belgium, *Collationes Brugenses*, 1931, p. 234.

being granted owing to the special circumstances of the time, which are certainly no less pressing now than they were during the period of actual warfare, some think that the indult is still available,<sup>1</sup> and on the usual friendly principles for solving doubts we agree with this view. Certainly in Spain, and in many other countries, the doubt has been solved by obtaining a declaration from the Holy See that the faculty of 19 December, 1941, continues until it is expressly abrogated.<sup>2</sup> In some dioceses the Ordinary has informed the clergy and the faithful that the dispensation granted during the war still continues, saving the two days mentioned in the indult.

(iii) The answer to the question is that a petition may reasonably and hopefully be addressed at all times to the local Ordinary asking for a dispensation for any particular group of the faithful. Whether it is granted by virtue of the ordinary powers of canon 81, or of canon 1245, §2, or by the use of an indult of even wider extent, is a purely academic question for the people concerned. In each method, however, it is for the Ordinary to concede or refuse the petition as he judges fit.

#### PAROCHIAL VISITING

Some priests, whilst zealous in all other respects, neglect the systematic visiting of the people in their homes, relying on the view that there is no strict obligation to visit the people in this way, and that neglect is not a grave sin. Is there an obligation binding the parochial clergy, and if so what constitutes a grave sin of omission? (GROUP OF PRIESTS.)

#### REPLY

Canon 467, §1. Debet parochus . . . suas oves cognoscere et errantes prudenter corrigere. . . .

<sup>1</sup> *The Jurist*, 1946, p. 93.

<sup>2</sup> Regatillo, *Institutiones*, §81: "Finito bello, facultas prorogata est, donec a S. Sede abrogetur. Nuntius Apost. Hisp. 14 December, 1945"; *L'Ami du Clergé*, 1947, p. 763.

Canon 470, §1. . . . etiam librum de statu animarum accurate conficere pro viribus curet. . . .

Systematic house-to-house visiting, at least in the conditions of the Church in this country, is usually considered by experienced priests to be a most powerful means of preserving Catholic faith and practice amongst the people. Priests of the older generation were accustomed to perform this office with great fidelity, and the writer's earliest recollection as a newly ordained priest attached to a parish is of the parish priest (Rev. Thomas Moloney of the Westminster diocese) making his daily visits as a matter of course, in much the same way as he would observe any other obligation such as reciting the Breviary.

It is an exacting and wearying task which is often the matter of exhortation, whether on the part of bishops<sup>1</sup> or of spiritual writers.<sup>2</sup> The question, however, which we have to answer is whether this excellent practice is of grave obligation.

(i) We have discovered no explicit direction of the common law requiring the parochial clergy to visit systematically the houses of their parishioners, except of course when sickness or some other definite reason demands it.<sup>3</sup> It might appear, at first sight, to be implied in canons 467, §1 and 470, §1, as a means to an end. But it must be admitted, on reflection, that though a useful means it is not a necessary one: there are parts of the Church, predominantly and devotedly Catholic, where it is not the practice<sup>4</sup> and it cannot be said that the common law in these two canons necessarily orders everywhere a house-to-house visitation.

It could be maintained, nevertheless, that in countries such as England and America, the law of these canons can only be observed by a systematic visitation, and there are not wanting moral theologians who draw this conclusion.<sup>5</sup> For the most part, neither the moral theologians nor the canonists commenting upon these canons or upon the duty of residence do more

<sup>1</sup> e.g. *Cardinal Vaughan*, Snead-Cox, I, p. 389; *Westminster Synod*, XXXVI, 1897, p. 14.

<sup>2</sup> e.g. *THE CLERGY REVIEW*, 1943, XXIII, p. 109.

<sup>3</sup> Cf. op. cit. XXIV, 1944, p. 330.

<sup>4</sup> *Irish Ecclesiastical Record*, XXIX, 1927, p. 510.

<sup>5</sup> Tanqueray, *Theol. Moralis*, III, §1109.

than strongly recommend parochial visiting as a means for knowing the people—*ovēs cognoscere*—which is declared by the Tridentine decree, Sess. XXIII, cap. i, *de ref.* to be of divine law.

(ii) What the common law leaves undetermined it is for local law to make precise in the measure judged necessary by the episcopate. The Westminster Provincial Councils require parochial visiting as a means for preparing the *liber status*,<sup>1</sup> and diocesan legislation often does so much more explicitly, e.g. *Liverpool*, Synod XXIII, 1945, n. 56: "... edicimus et declaramus omnes sacerdotes, quibus cura animarum commissa est, ad hanc consuetudinem vera obligatione teneri, ita ut negligentia notabilis graviter esset peccaminosa." *Nottingham*, Synod 1946, n. 25: "House-to-house visitation is the ... duty of the parish priest. ... Even when he has to discharge this duty through others, the parish priest is primarily responsible for its fulfilment." *Middlesbrough*, Statuta 1933, nn. 47 and 62, requires the visiting to be frequent and systematic. Similar legislation may be found in the local laws of other countries, as in *Malines*, Statuta, 1924, n. 109. Collections of local laws are not easy to consult, and frequently they are not even printed, but our impression is that some explicit positive local law requiring parochial visitation exists in most countries which are not predominantly Catholic. The law varies in its expression, and in one American diocese<sup>2</sup> the obligation is declared to recur annually and its neglect to be a grave matter.

(iii) Though we are always loth to multiply grave obligations for the clergy, it is certain that episcopal laws may bind *sub gravi*;<sup>3</sup> that the bishops are within their rights in determining more closely the common law of canons 467 and 470; and that these local laws, where they exist, are to be interpreted on the usual canonical principles. It is for the clergy of each diocese to obey their own local law, which does not however extend to other dioceses that have no written law on the subject, except in so far as custom has itself created a law, or in the measure necessary for the observance of canons 467 and 470.

<sup>1</sup> *I Westm. Dec.* xxv, 2; *IV Westm. Dec.* x, 9.

<sup>2</sup> *Crookston, Statutes*, 1923, n. 65.

<sup>3</sup> Cf. *THE CLERGY REVIEW*, 1937, XIII, p. 267.

NOMEN EPISCOPI

Does the rule for a residential bishop apply also to a titular bishop as regards the "nomen Episcopi" in the Canon of the Mass and the versicle in Lauds? If a residential bishop is transferred to diocese "B", whilst retaining temporarily the administration of his former diocese "A", is his name mentioned in the Canon and in Lauds by the clergy of "A"? (R.)

REPLY

Gasparri states, as regards the mention of the bishop's name in the Canon, "Episcopi titulares tantum nullo hac in re privilegio gaudent",<sup>1</sup> thus implying that a titular bishop mentions the name of the bishop of the diocese in which he is celebrating. The common view, however, which we believe to be the usual practice, is that a titular bishop is included in the direction of *Rit. Celebr. Missam*, VIII, 2: "Si Celebrans est episcopus . . . ommissis praedictis verbis, eorum loco dicit *et me indigno servo tuo*."<sup>2</sup>

S.R.C., 22 March, 1912, n. 4288, directs that a titular bishop is not bound to say the versicle in Lauds, "Oremus et pro Antistite nostro N".

Canon 315, §1, 2, directs that a bishop transferred to another diocese, whilst retaining the administration of the former one, enjoys all the customary honours due to him in his former diocese. From this principle it is correctly concluded<sup>3</sup> that the transferred bishop's name continues to be mentioned in the Canon as long as he is the administrator of the former diocese; similarly, it is mentioned in the versicle at Lauds. This is an exception to the ruling of S.R.C., nn. 2274, 5, and 3047, 4, that an Administrator Apostolic is not mentioned in the Canon of the Mass.

E. J. M.

<sup>1</sup> *De Eucharistia*, §911.

<sup>2</sup> Thus *Ephemerides Liturgicae*, 1928, p. 317.

<sup>3</sup> *Ephemerides Liturgicae*, 1924, p. 370.

## ROMAN DOCUMENT

## REPLY TO PRESIDENT TRUMAN

AD EXCĒMUM VIRUM HARRY S. TRUMAN, FOEDERATARUM CIVITATUM  
AMERICAE SEPTENTRIONALIS PRAESIDEM: OB HUMANISSIMAS LIT-  
TERAS SUMMO PONTIFICI MISSAS. (*A.A.S.*, 1947, XXXIX, p. 380.)

## PIUS PP. XII

Your Excellency:

We have just received from the hands of your personal representative, Mr Myron Taylor, Your Excellency's letter of 6 August, and We hasten to express Our satisfaction and thanks for this latest testimony to the desire and determination of a great and free people to dedicate themselves, with their characteristic confidence and generosity, to the noble task of strengthening the foundations of that peace for which all peoples of the earth are longing. As their chosen leader Your Excellency seeks to enlist and cement the co-operation of every force and power which can help to accomplish this task. No one more than We will hope for its success, and for the happy achievement of the goal We pledge Our resources and earnestly beg God's assistance.

What is proposed is to ensure the foundations of a lasting peace among nations. It were indeed futile to promise long life to any building erected on shifting sands or a cracked and crumbling base. The foundations, We know, of such a peace—the truth finds expression once again in the letter of Your Excellency—can be secure only if they rest on bed-rock faith in the one, true God, the Creator of all men. It was He who of necessity assigned man's purpose in life; it is from Him, with consequent necessity, that man derives personal, imprescriptible rights to pursue that purpose and to be unhindered in the attainment of it. Civil society is also of divine origin and indicated by nature itself; but it is subsequent to man and meant to be a means to defend him and to help him in the legitimate exercise of his Godgiven rights. Once the State, to the exclusion of God, makes itself the source of the rights of the human person, man is forthwith reduced to the condition of a slave, of a mere civic commodity to be exploited for the selfish aims of a group that happens to have power. The order of God is overturned; and history surely makes it clear to those who wish to



read, that the inevitable result is the subversion of order between peoples, is war. The task, then, before the friends of peace is clear.

Is Your Excellency over-sanguine in hoping to find men throughout the world ready to co-operate for such a worthy enterprise? We think not. Truth has lost none of its power to rally to its cause the most enlightened minds and noblest spirits. Their ardour is fed by the flame of righteous freedom struggling to break through injustice and lying. But those who possess the truth must be conscientious to define it clearly when its foes cleverly distort it, bold to defend it and generous enough to set the course of their lives, both national and personal, by its dictates. This will require, moreover, correcting not a few aberrations. Social injustices, racial injustices and religious animosities exist today among men and groups who boast of Christian civilization, and they are a very useful and often effective weapon in the hands of those who are bent on destroying all the good which that civilization has brought to man. It is for all sincere lovers of the great human family to unite in wresting those weapons from hostile hands. With that union will come hope that the enemies of God and free men will not prevail.

Certainly Your Excellency and all defenders of the rights of the human person will find wholehearted co-operation from God's Church. Faithful custodian of eternal Truth and loving mother of all, from her foundation almost two thousand years ago, she has championed the individual against despotic rule, the labouring-man against oppression, Religion against persecution. Her divinely-given mission often brings her into conflict with the powers of evil, whose sole strength is in their physical force and brutalized spirit, and her leaders are sent into exile or cast into prison or die under torture. This is history of today. But the Church is unafraid. She cannot compromise with an avowed enemy of God. She must continue to teach the first and greatest commandment incumbent on every man: "thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength", and the second like unto the first: "thou shalt love thy neighbour as thyself". It is her changeless message, that man's first duty is to God, then to his fellow-man; that that man serves his country best who serves his God most faithfully; that the country that would shackle the word of God given to men through Jesus Christ helps not at all the lasting peace of the world. In striving with all the resources at her power to bring men and nations to a clear realization of their duty to God, the Church will go on, as she has always done, to offer the most effective contribution to the world's peace and man's eternal salvation.

We are pleased that the letter of Your Excellency has given Us the opportunity of saying a word of encouragement for all those who are gravely intent on buttressing the fragile structure of peace until its foundation can be more firmly and wisely established. The munificent charity shown by the American people to the suffering and oppressed in every part of the world, truly worthy of the finest Christian traditions, is a fair token of their sincere desire for universal peace and prosperity. The vast majority of the peoples of the world, We feel sure, share that desire, even in countries where free expression is smothered. God grant their forces may be united towards its realization. There is no room for discouragement or for relaxing of their efforts. Under the gracious and merciful providence of God, the Father of all, what is good and holy and just will in the end prevail.

Let Us assure Your Excellency of Our cordial welcome to Mr Taylor, your personal representative, on his return to Rome; and We are happy to renew the expression of Our good wishes for the people of the United States, for the members of their government and in particular for its esteemed Chief Executive.

From Castel Gandolfo, 26 August, 1947.

PIUS PP. XII

## BOOK REVIEWS

*The History of the Primitive Church.* By Jules Lebreton, S.J., and Jacques Zeiller. Translated from the French by Ernest C. Messenger, Ph.D. Volume IV. "The Church in the Third Century". Demy 8vo. (Burns Oates. 25s.)

THIS full and well-produced volume, dense with notes, references and quotations, completes the first part of Dr Messenger's project of giving us an English version of the now familiar and established *Histoire de l'Eglise* planned by M. Augustin Fliche and the late Victor Martin. It completes the translation of the first two volumes of the series, which are the joint work of Père Lebreton and M. Zeiller. In his "Translator's Preface" Dr Messenger notes that the translation of the next two or three volumes, the work of such well-known authorities as Pierre de Labriolle, Gustav Bardy and

Louis Bréhier, will be treated as an independent production under the title *The Church in the Christian Roman Empire*.

The present volume consists of twelve chapters, the first six from the pen of Père Lebreton and the remainder the work of his collaborator. The learned Jesuit, one of our great authorities on patristic literature, devotes a very full chapter to a study of the strange and moving career of Origen, a genius about whom controversy raged during his life and will continue for as long as the influence of the School of Alexandria continues to be studied. Père Lebreton emphasizes the importance of his work, pointing out that it represents a change of front in Christian theology. His purpose was not merely to refute opponents but to give positive and systematic instruction to Christians. The boldness of his thought and some aspects of what may be called perhaps a perverted asceticism were the outpouring of his own vivid faith and his passionate devotion to Christ and the Church.

The great problem which faced the Church during the third century was the problem of the two opposing influences exerted on the minds of the common people who had embraced the Christian faith, by, on the one hand, the ideal of Christian life, and, on the other hand, the climate of pagan opinion in which they lived. This aspect of the emergence of the Church during the third century, and especially in the periods of peace between the last savage persecutions, is still a subject about which we know too little. The alternation of periods of peace and persecution brought with it the problem of facile conversions and cowardly apostasy. There was danger, too, that the idealism of Platonic philosophy might lead to intellectuals in the Church withdrawing altogether from association with common Christians, and allowing themselves to be captivated by Gnostic imaginings, which would be no more than coloured by a reflection of Christianity. There was, in fact, a danger that the philosophical *élite* would tend to despise the simple faith of the ordinary people, while these in reaction would tend to mistrust the learning of the intellectuals. Tertullian and St Irenaeus represent one line of thought which emphasizes the riches of the Christian faith and distrusts ambitious speculation and unchecked curiosity. Clement of Alexandria and Origen represent a different approach which sought a higher form of Christian knowledge and of Christian living in some form of mysticism or gnosis which was then so current in the School of Alexandria. These problems are treated in a masterly synthesis by Père Lebreton, in a most important chapter entitled "The Religious Tendencies in the Third Century and their Action upon the Church".

M. Zeiller takes up the thread of the story by examining it more from the point of view of external organization and the discipline of the Church. He examines the theories which have been put forward concerning the title under which the Church was able to hold property even in the days of persecutions, and examines what may be called the external aspect of the Christian life in relation to that of the Roman State, with its complicated problems of military service, participation in civic life and the proper use of wealth. Here the problem for the Church was again twofold. On the one side was the tendency of the intellectuals to adopt the attitude of remoteness and "conscientious objection", and on the other hand the tendency on the part of the ordinary folk to drift towards laxity and the acceptance of pagan standards. In this strange century with its extremes of bitter persecution and an almost nonchalant acceptance of the fact of the Church, we see the curious combination of the art of the catacombs with the martyrdoms of Christian officers and men in the Roman Army.

M. Zeiller brings the book to a close with a most useful and careful chapter in which he assesses the extent of the Church's achievement in its struggle with the spirit of paganism. He examines both the causes of its gains and the dangers and obstacles which it had to face. Inevitably, though doubtless from the author's point of view unintentionally, the chapter, and indeed a great part of this thoughtful survey, provokes reflections concerning the somewhat similar problem which exists for the Church in Europe and America at the present day. It may be true that history does not repeat itself, but it is quite certain that the principles and the sources from which the Church drew her strength to conquer the first paganism are the principles and sources which she still needs after twenty centuries of influence on the life of Europe. Reading this book will help us not only to see the past, but to learn more than one important lesson for the present.

A. B.

*Salt of the Earth.* By S. M. Shaw. Pp. ix + 237. (Burns Oates. 8s. 6d.)

It may be said at the outset that this is a very good book on the Priesthood which should find its way to every priest's library. The elder Cato advised anyone aspiring to write that he should get a clear grasp of the subject-matter and the words would follow. Fr Shaw has a very clear conception of the priestly ideal. He has also an apostolic zeal which stirs him to strive to impart to his young confrères the vision which he himself sees. He writes, therefore, with force, clarity and understanding.

There is nothing in the book about those activities which can take up so much of a young priest's time and bring him unconsciously to accept the "heresy of good works". "The author is trying to convey," writes Fr Shaw in his Preface, "that Youth Movements, Social Centres, Whist Drives, Bazaars and Dances are all excellent, but not as a substitute for Morning Meditation, Visit to the Blessed Sacrament, Spiritual Reading, Rosary and Examination of Conscience."

The theme of the book is that the priest, being *alter Christus*, must wholly leave himself and put on Christ; it is a truth which can be easily inferred from the implications of the sacramental character given at ordination. But an obvious truth, precisely because it is obvious, may remain notional. It is one great merit of Fr Shaw's book that he makes this old truth real, living and effectual. He develops the theme on three main lines. He first concerns himself with purgation, the putting off of the self. With a sure hand he traces the ubiquity of the self, its vital strength and power of survival even in spiritually minded persons. With it all mortification must ultimately deal; otherwise mortification and, therefore, prayer will not attain their purpose but will become themselves a subtle form of self-seeking.

Prayer is the positive activity which must go with the negative activity of mortification. We strip ourselves of the self to partake of the fuller life, the supernatural life of Christ; and it is by prayer that we become more deeply imbued with it. Hence in the second part of the book Fr Shaw considers prayer, mainly the higher form of mental prayer, connatural (shall we say?) to a priest, which is traditionally known as the prayer of faith. He is particularly wise and practical in this section.

Fr Shaw deals in the third place with "the Love of Jesus Christ". This part hangs a little loosely to the other two; there is a change of treatment and of style. The author aims here at making the Christ of the Gospel known as the great Lover of men and as the only worthy object of our love. In six discourses he considers Christ: God and Man, Christ and Sinners, Christ and His Enemies, Christ and His Apostles, Christ and His Mother, Christ and His Father. In an Epilogue he sets out two types: Judas as a warning to a priest, and St Paul as an outstanding example of the priestly spirit and of priestly work.

Three quite small criticisms of this superlatively excellent book may be mentioned. Fr Shaw (p. 81) does not seem to be quite accurate in claiming that St Teresa describes the prayer of faith fully in *The Way of Perfection*, chapter 28. Again (p. 152) he

creates some confusion in the mind when he writes: "As God He (Christ) enjoyed during every moment of His earthly career the vision of God." One expects Fr Shaw to be referring to the beatific vision in the human mind of Christ, which would be more apposite here; but he is referring to His Divine Mind. Finally (p. 209), he regards the dying Christ's legacy of His Mother to St John as the last turn of the sword in her heart. It is true that St Bernard has this view; but it seems a little strained so to interpret Our Lord's filial action.

J. C.

*Two Ways of Life—Christian and Materialist.* F. Sherwood Taylor. Pp. 111. (Burns Oates. 7s. 6d.)

IN this book Dr Sherwood Taylor compares and contrasts two opposing philosophies of life, Christianity and Materialism. He does not intend to establish the rational grounds of Christian belief or to defend them against the attacks of materialists; his intention throughout is to consider the practical effects which flow from the acceptance of one or other of these two philosophies. While it may be true that a philosophy cannot justify its claim to acceptance merely because it produces good results, it is nevertheless evident that a philosophy which produces thoroughly bad results must be false. If it can be shown that materialism gives rise to a way of life which any sensible person would hold in abhorrence, and that, on the other hand, the effect of Christianity is to ennoble and transfigure human life, then at least there will exist a strong argument in support of the truth of Christianity, and a sufficient proof of the falsity of materialism.

A great part of the strength of the materialistic philosophy comes from the inconsistency of its adherents. Frequently they are only half-hearted materialists, in so far as, along with their materialistic principles, they retain beliefs which are the heritage of Christianity. This kind of materialism is not unattractive. It is to be found in those who reject the existence of God, the soul and free will, and who consider that everything can be explained in terms of matter and energy, and who yet retain ideals of truth, decency and love of their fellow-men. Men of this kind are often pointed to as an argument in favour of materialism. The author of the present book does not deny that such men do exist. What he does take pains to show is that their virtues are the consequence of their failure to live up to their materialistic principles. A philosophy of life which was materialistic and logical would play havoc with human life.

By contrast, Christianity both integrates and transfigures everything to which it is applied. This is shown by an analysis of the effect it has in individual, family, and social life. Here again the author does not treat of Christianity as exemplified in those who claim to be Christians, but as presented by the Roman Catholic Church.

The plan of the book is straightforward and the language clear. The short section dealing with the evidence for and against materialism (pp. 16-22) is particularly recommended. G. E.

*Like as the Hart.* A sixteenth-century English translation of St Augustine's "Enarration" on Psalm XLI. Edited, with introduction and notes, by Dom G. D. Schlegel, Monk of Quarr. Pp. 55. (Blackfriars Publications, Oxford. 1s. 6d.)

It is sad that works so beautiful as this do not receive more publicity. Not only do they throw a new light on the devotion that made bygone Western civilization what it was, but they also present thoughts rarely expressed in present-day writings of renown.

In his introduction Dom Schlegel explains how the manuscript now in Quarr Abbey library was probably purchased from Louvain towards the end of the sixteenth century by the Duke of Sussex. It is typical of that devotional literature which, as Pierre Janelle illustrates in the first chapter of his *L'Angleterre Catholique à la veille du schisme*, characterized the religious revival of the years round 1500, a literature which was simple, fervent, with few intellectual pretensions, yet sound and close to life. It was this that moulded characters such as those of St Thomas More and St John Fisher. Because it was based principally on the spiritual interpretation of Scripture, it was vigorously attacked by Reformers such as Tyndale. But it became the strength of the Catholics and persisted throughout the century, leaving its mark upon the works of our Catholic martyrs as exemplified in the writings of Blessed Robert Southwell.

Were this book primarily meant for the historian, the introduction would be longer and the notes more copious. It is, in fact, reproduced with the intention that inspired the sixteenth-century translator and indeed St Augustine himself, that we "may be stirred up to an ardent desire of Almighty God". Abbot Butler has said that this sermon enshrines "the most considerable and complete of Augustine's descriptions of the process and nature of the mystic experience. It is characteristic alike in the warmth of its devotion, in its intellectual method, and in the eloquence and elevation of its language". Such a statement from the author of *Western Mysticism*, quoted in the fly-leaf of the present translation, is sufficient indica-



tion of the fruit to be gained from its meditation. It is to be hoped that Blackfriars will be able to publish many similar spiritual treatises as useful as this, both to the priest and to the fervent layman. S. R.

*Catholic Youth Work.* Edited by the Rt. Rev. David Mathew, M.A., Litt.D. Pp. 95. (Burns Oates. Cloth 2s. 6d.; paper 1s.)

IN bringing out this publication—and at so reasonable a price—the National Catholic Youth Association shows itself to be well in line with the numerous other societies interested in the welfare of our young people. In such important matters as Youth Work it is not infrequently asserted among Catholics that we are behind the times. If disproof is needed, here it is. This little book helps to establish the truth that in every department of welfare work the Catholic Church is the best organized and most efficient body in the country.

These chapters are from a score of contributors, who for the greater part deal with reports upon the work of various organizations and the success or failure of Youth Clubs in different towns. Of very high merit are the preliminary articles, especially "Youth Work for Boys", by His Lordship Bishop Mathew, and "The Psychology of the Adolescent" by Fr. Leycester King, S.J. The book may be studied with profit by all who are concerned with work for our boys and girls. Priests and Youth Club Leaders in particular will appreciate this timely publication. L. T. H.

*The Splendour of the Rosary.* By Maisie Ward. With Prayers by Caryll Houselander. Pictures by Fra Angelico. Pp. 122. (Sheed & Ward. 12s. 6d.)

THIS is a very good book indeed. It introduces the reader to the beauty, sublimity and reality of the Rosary. Maisie Ward's meditations, Caryll Houselander's prayers and the lovely reproductions of Fra Angelico's pictures combine effectively to stimulate the mind, arouse the feelings and warm the heart; briefly, they help to make the Rosary a really devout prayer. "The Rosary," writes the author, "is a very intellectual, very civilized, form of prayer. Once understood, it ascينات." The book makes good that statement. It includes, besides the meditations and prayers on the fifteen mysteries, chapters on explaining the Rosary, on Fra Angelico, who wedded art to contemplation, on the Elements and Office of the Rosary, on its theological background, and on the saying of Mother Julian of Norwich. "Wit well, love was His Meaning. Who sheweth it thee? Love. Wherefore sheweth He it thee? For love. Hold thee

therein, thou shalt wit more in the end." New light on old truths—here you have it in the finest of books on the Rosary. J. C.

*Leges Processuales Vigentes apud S. Rotae Tribunal.* Editio altera. Auctore C. Bernadini. Pp. 135. (Romae. Officium Libri Catholici.)

AFTER the promulgation of the Code there was some uncertainty whether the existing procedure of the Rota was affected thereby, owing to an apparent conflict between canons 243 and 1556, §2. The *Normae*, published in September 1934, settled this difficulty in principle, since their purpose was to accommodate the Rotal procedure to the canons of the Code, although many of the new articles of 1934 did, as a matter of fact, sanction certain points of procedure which were peculiar to the Rota. Dr Bernadini's commentary on the *Normae* of 1934 was published in the following year, and this second edition, amplified and corrected with the assistance of other Roman advocates, provides a most reliable and authoritative guide. It has an interest for diocesan tribunals in enabling them to follow the fortunes of marriage causes which are sent to Rome for a judgement in second or third instance.

*Ordo Canonicus. Commentarium Ordinis Canonicorum Regularium S. Augustini.* 1946, I, fasc. 1. Pp. 84. (Piazza S. Pietro in Vincoli 4A, Rome. Annual subscription, lire 350.)

THIS new journal, of which we have received the first fascicule, is published by the Canons Regular, and its purpose is to expound scientifically and historically everything likely to be of interest to the various groups of religious established under this title. The first number contains well-documented articles on the nature and office of regular canons, on the ancient rules which governed such Institutes, and many other relevant matters. E. J. M.

#### SOME CHILDREN'S BOOKS

*God's Hour in the Nursery.* By Mother Bolton. *Guidance Book.* Pp. 91. *Activity Book.* Pp. 55. (St Anthony Guild Press, 508 Marshall Street, Paterson, New Jersey. \$1.25 and \$2.00 respectively.)

THE devoted nun who wrote these books (unhappily she did not live to see them published) prepared them with the purpose of awakening the love and knowledge of God in the souls of children at the earliest possible age, literally whilst they are still in the nursery. One book contains doctrine for the use of the parent, and the other—with its outline-pictures to be coloured from excellent models—is for the child's own use.

It might seem impossible to teach a tiny child about life and its meaning, but that is the scheme of these lessons and it is done most successfully, the explanations coming from the *Guidance Book* whilst the child's eyes are set upon the quite beautifully printed *Activity Book*. The production is on most generous lines; the strong pages with their spacious margins are bound into limp covers of ideal texture for very young hands. One could not desire anything better for the purpose behind these twin publications.

*Blessed Alix le Clerc for Children.* By Leslie Woodgate. Pp. 24. (Douglas Organ, 140 Strand, W.C.2. 1s.)

RYMED verses illustrated with delightful sketches here introduce to children a recent "Beata" in a way that will immediately captivate their hearts and minds. Alix le Clerc dedicated her life to God, and worked out her dedication by first becoming a nun and then devoting her days to the schooling of children.

She was a teacher by nature; very human, very gay, but always loving God. The success of her work is proved by the large number of schools throughout the world successfully conducted by her Sisters, the Canonesses of St Augustine. For any little girl who dreads leaving home for boarding-school, here is the booklet to allay her fears, and even to turn them into joyful anticipation, if she is destined to go to the Canonesses.

*Religious Teaching for Children.* By S. N. D. Pp. 173. (Sands: 15 King Street, W.C.2. 5s.)

As this journal is read almost exclusively by priests, our warm recommendation of a book for parents and teachers will have to reach those for whom it is published through their clergy, if it reaches them at all. At the same time the recommendation need not be second-hand. Any priest who acquires a copy of this manual, and whose work includes the instructing of children, will quickly grasp the book's merit and will be anxious to speak of it to others. It is the revised and enlarged edition of a work already popular with Catholic teachers.

The one thing wanting seems to be a somewhat more careful editing. For example, when children from their tenderest years are familiar with such lines as: "Earth gave Him one lodging, 'twas deep in thy breast" and "Nestling in thy bosom God's Son was fain to be" it is not commendable to describe the Incarnation in words of such crudity as: "God the Son came into Mary." This one instance of the need of a more careful revision will suffice. Perhaps it has already given a disproportionate idea of the minor blemishes

that mar the work; and where there is so much richly deserving of praise, one mentions with hesitation defects of any degree.

The book is for Infants and First Communicants, for whom it completely covers the necessary doctrine. The superb touch of the perfect teacher is seen in the treatment of the Life of Our Lord and in the excellent questions given with every lesson in the book, which is throughout in the true catechetical manner. Any teacher of young children will find it a manual fulfilling every need in the work of religious instruction.

*The Devil, the World and the Knight.* Pp. 20.

*The Hadzor Book of Class Room Playlets.* Pp. 60. (The Word Press, Hadzor, Droitwich.)

THE first title given above is No. 4 in the new series of Hadzor Booklets, and is the translation of a short German Mystery Play by Fr Hargarten, S.V.D. The only stage directions are, "Any time" and "Anywhere". There are five characters, among whom is the Devil—and a humorous fellow he is shown to be. He would find many a willing interpreter of his part among the members of Youth Clubs, as parish priests who obtain a copy of the Play will unanimously agree.

Any means of supplementing the Religious lesson is a boon to teachers no less than to children; and if dramatization is introduced the lesson it conveys will certainly be deeply impressed upon young minds. These *Playlets* (No. 5 in Hadzor Booklets) can be adapted for the stage, but they are published expressly as an aid to doctrinal teaching in school, a purpose for which they are admirably suited. They cover a wide range of syllabus, as a selection from the twenty-three titles will show: *Cain and Abel, Joseph, Peter's Denial, Third Commandment, Saints of the Mass.*

*The Curé of Ars.* By Sister M. Ansgar, O.P. Pp. 48. (Bloomsbury Publishing Co., Ltd., 34 Bloomsbury Street, W.C.1. 2s. 6d.)

SAINT John-Baptist Vianney, the patron of busy priests, will be better known among our Catholic children as this little book becomes deservedly popular. It is truly a child's book, printed in large type, and with a picture on every page. The pictures are a joy. Even the "dibbles" are pleasing, with the consequent likelihood that young readers will think these imps of mischief are not so bad after all.

If there is a section of the younger community for whom this publication is particularly suitable, it is the Sanctuary Guild. Altar servers who dream of the priesthood will here find a perfect model

of what a priest should be, and they will also discover some of the multitudinous anxieties and cares that fill up his daily life. This booklet should be fruitful in priestly vocations.

*About Jesus.* By C. J. Woollen. Pp. 221. (Sands & Co., Ltd., 15 King Street, W.C.2. 6s.)

EXACTLY how to define the difference, we do not know; but there is a difference between this life of Our Lord and the others we have read. Perhaps the author is a better story-teller than most authors; perhaps he emphasizes the right things in the right way; perhaps he knows what children listen for when they are being told a tale of adventure and has discovered this particular element in the Gospels. In any case his book is completely successful as a balanced narrative of the personal history of Jesus.

The author is not satisfied merely with reproducing Our Lord's words and describing His deeds, but is intent also upon giving the meaning behind these things and in making his youthful readers realize their living lessons. His method of writing certainly has the merit of presenting Christ and those around Him as real persons and not merely as characters of history. The result should be that boys and girls who read this book should be moved to become better Catholics. It is no small achievement on the part of Mr Woollen to have brought before his readers Our Blessed Lord as a Leader, and a Leader for today.

L. T. H.

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## CORRESPONDENCE

### DISPOSAL OF UNCONSUMED HOST

(THE CLERGY REVIEW, 1947, XXVIII, pp. 191, 359-60, 432)

L. C. writes:

Once when I had placed a particle in water and left it for several weeks, it remained whole, though somewhat slimy. I stirred the water gently and it immediately disintegrated.

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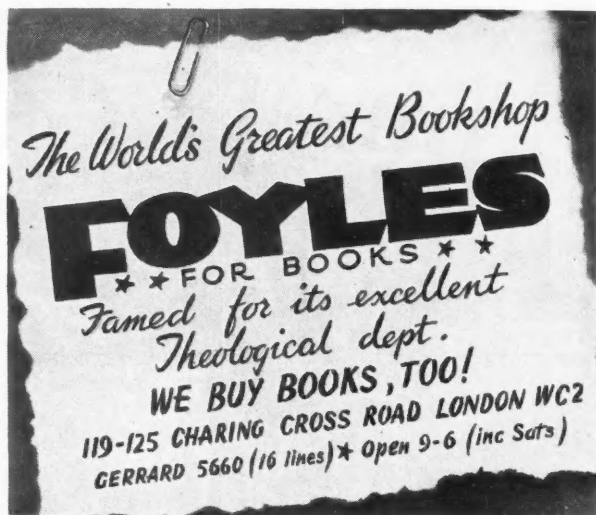
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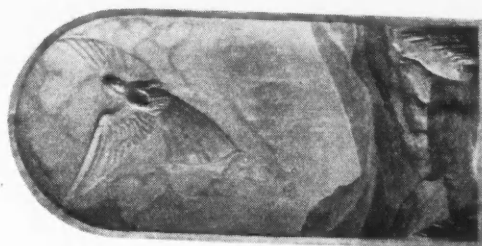


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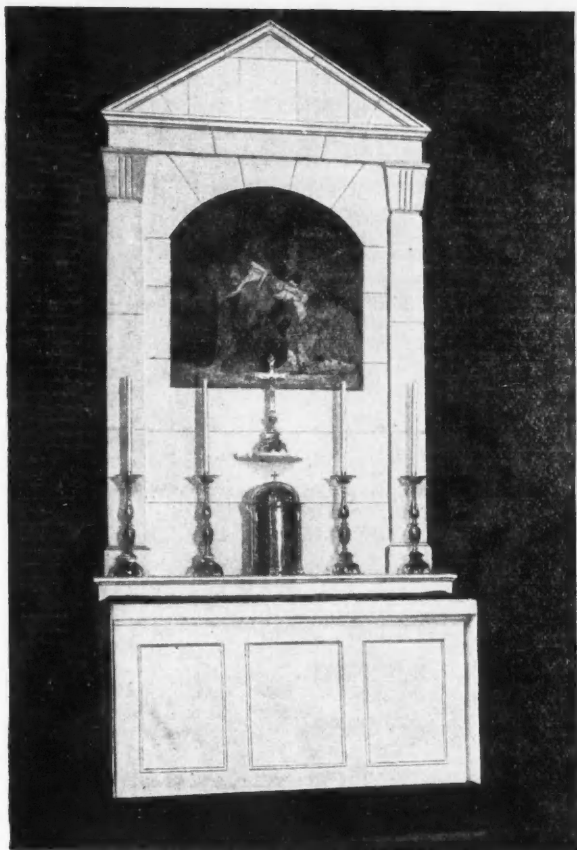
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